

LEND A HAND.

A RECORD OF PROGRESS.

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WE have received the report of Dr. Dorchester, Superintendent of Indian Schools, made, as we infer (for the government printing-office does not shackle our judgment with any positive statement), to the Indian Commissioner, General Morgan. It is a document of great and of painful interest. Not that it does not afford great reason for encouragement and hope on the question of Indian improvement, but that it deals chiefly with the tribes of the south-west, and circumstances in that part of the country are much less propitious to education than conditions farther north. As Dr. Dorchester says himself:

“My recent six months’ studies in Arizona and New Mexico, following a previous tour of investigation in those regions two years ago, have brought me face to face with the question of Indian civilization in some of its darkest phases. In this south-west section, and in contact with the low order of Mexican civilization, these less favorable environments enhance the difficulties and hinder progress. Among the white population of this region I have encountered the intensest and most outspoken skepticism on the subject of Indian elevation, stimulating me to a renewed study of the

red man's chances. This skepticism is not peculiar to a single section; it pervades the public mind quite extensively. It is surprising how slow are many intelligent people to see their privileges and duties to the Indian.

"While my official work is specifically connected with the education of Indian youth, I find that phase of the Indian problem closely tied up with the whole question of the civilization and Christianization of the Indian races, for the schools and pupils are much dependent upon environments. Therefore questions relating to Indian schools take in all the leading phases of the Indian problem."

His account of the Indians in Arizona, the Apaches, Mojares, Papagoes, and Navajos, is very interesting and valuable.

"It will be surprising to some to learn that the number of Indians in Arizona much exceeds those of any other state or territory except the Indian Territory. We are accustomed to think of the Dakotas as having large bodies of aboriginal population, but both North and South Dakota have only 27,000 Indians, while Arizona has over 35,000, and they have cost the United States Government not a tithe as much as have the Dakota Indians. No one will think of paralleling the cost of Apache wars with those of the Sioux."

"The wildness of the people, the nature of the land, religious superstition, and the strength of tribal habit have all united to keep the children from school. Statistics show that in 1880 there were only 73 children of Arizona Indians, out of a total of 3,860 children, who were in school, anywhere, or only 1 in 53. In 1892 there were 1,202 children, out of 4,280 children, who were in school, or about 1 in 3 1-2 — a surprising relative advance. Nevertheless, it appears that 3,078 children available for schools are not in any school."

Speaking of the Apaches: —

"Much has been said of the fierce raids made upon the whites by Victorio and his slaughtering band. In justice it should be stated how this great chief was driven to such

desperate acts. Ladd (*Story of New Mexico*, p. 363) gives the facts :

“ ‘The Chiricahua Apaches, when the reservation at Bosque Redondo was broken up, in 1868, by the Peace Commissioners, were placed upon Ojo Caliente Reservation, in Grant County, New Mexico. Here they lived peaceably for ten years, till 1877, under the restraints of their chief, Victorio, one of the most remarkable Indian characters that ever lived in the south-west. Victorio and his people had learned agriculture on the Pecos, and were content with the quiet life that was opened to them in this occupation. Excellent buildings had been erected for him and his people at Ojo Caliente; irrigating ditches had been constructed, and some progress made in cultivating the soil. “Let the Government leave me here alone,” said Victorio, when it was again proposed to remove his people. But his lands were coveted by the white men. The Interior Department ordered the Chiricahuas to be removed to San Carlos Reservation in Arizona. The military officers in New Mexico remonstrated at this unjust and needless offense against this tribe. Victorio declared he would never go there with his people to stay; but the orders from Washington were imperative, and the removal was accomplished, under the military guard sent to enforce it. Twice Victorio broke away from San Carlos and returned to Ojo Caliente, only to be ordered or driven back. In April, 1879, Victorio, in despair and rage, since all his protests to the government were in vain, took the warpath in desperate resolve never to leave it.’

“Is complaint made that the Apaches do not settle down to agriculture? Three-fourths of their country consists of barren volcanic rocks and sterile ridges, where no plow can be driven and no water found, where campaigning exposes to the severest privations and dangers. Even the valleys of the Gila and other streams near San Carlos are subject to fierce torrents, which pour down the mountains and sweep away ditches and the fertile lands of the adjacent valleys. This has been a frequent occurrence.

"The Apache children received into the training schools of Albuquerque, Santa Fe, Grand Junction, and Carlisle have shown aptness in the scholastic as well as in the industrial departments. Capt. Pratt says that among the farmers of Pennsylvania the Apaches are regarded as the very best of laborers, on account of their agility and strength. Those in Albuquerque and Santa Fe schools have not been exceeded by any other pupils in the rapidity with which they learned to read and to handle tools. The removal from the low grounds and hot climate of San Carlos to the higher altitudes and cooler climate of the mountain regions has unfavorably affected many of these Apaches. Why can not better educational facilities be afforded them on their own reservation? There are enough pupils living in the same climate to fill one school."

The Papagoes bear an excellent character; they are poor, but temperate, industrious, and chaste. Their numbers are between four and five thousand, and one hundred and one of their children are at school at Tucson and Albuquerque. Of the Navajos there are probably sixteen thousand, and ten years ago an agent said: "It seems impossible to build up a school here. I have argued, coaxed, begged, bribed, and threatened, but it has been of little avail." And still scarcely a hundred of their children are at school, and of these only twelve are girls.

"The difficulty is chiefly the prevalence of polygamy, which seems not to be checked by the agents. Putting with this the fact that girls are given in marriage at 12 to 16 years of age, and we have one of the most formidable obstacles in the way of schools and the civilization of this people, or any other people where this practice prevails. Until agents administer the Indian service in accordance with the rules and regulations of the Indian office this evil will go on. So long as Indian judges and Indian police take wives when they please, as has been and still is the case on this reservation, what hope is there?

"Had the amount of attention which has been bestowed

upon the Dakota tribes, the Santees, the Omahas, the Winnebagoes, and other tribes, been devoted to the Navajos, what would have been the result as respects education and civilization? While the 26,000 Dakota Indians are represented in schools by 4,600 children, the more than 16,000 Navajos have only 95 children enrolled as pupils in any school, on or off the reservation. Even the 4,000 Pimas in Arizona are represented by more than 350 children in schools. If the Sioux would as industriously devote themselves to flocks and herds as do the Navajos, they would soon be as self-supporting, and would save the government an outlay of more than \$1,000,000 a year for rations. Is it said that the Sioux live in a dry, arid land, with little water and precarious agriculture? Having traversed both regions, I believe the chances for self-support, under proper direction, are as good for the Sioux as for the Navajos, and, I may add, even better. And what do the Sioux women, as compared with the toils of the Navajo women, in preparing wool, weaving blankets in their slow, rude looms, and tending their flocks? I know the Sioux and highly esteem them, but now I must plead for the Navajos."

THE MOQUI.

"The Moqui are a curiosity—racial, historical, architectural, and sociological. They live in honeycombed communal homes, of adobe and stone, perched like eagles' nests on lofty, scarred, seamed cliffs of volcanic rock, 400 to 600 feet above the plains. The fires that lifted those formidable mesas long since became extinct, and the country around is barren, arid, inhospitable, and worthless to white men.

"To us their homes on the escarped cliffs look lonely and cheerless; yet they are not desolate, but filled with a busy population of a unique, peculiar people, of whose beginning and end we know nothing. From their lofty perch they overlook broad areas which to all but themselves seem wastes of sand, over which the winds wage perpetual war on such shrubs and grass as they can not uproot. Across the waterless plains

are scrubby trees, crouching on the remote edges and furnishing fuel for the fires of the Moqui."

Here on these lofty eyries the Moqui are fighting out the battle of existence. In nooks and on terraces along the steep sides of the flinty mesas are orchards of peaches and patches of corn, and below, in the bleak sands, larger fields of corn, beans, and melons are raised by that industrious people, for just underneath the sand ample moisture is found. These cultivated patches may be found from ten to fifteen miles around the mesas. All keep some sheep, *burros*, and a few horses. They are quite skillful in making pottery, weaving their own blankets, belts, and a coarse woolen cloth, worn by women and girls.

"The old, dingy houses which the Moqui have occupied for centuries are very filthy and perpetuate diseases. One cannot climb over those mesas without wondering that habitations exalted so high in the air, exposed to fierce winds and storms, and scorching sun, should emit such foul odors. "The very rocks, on all sides, seem impregnated with the filth which has penetrated into the seams and interstices, the offal of numerous centuries, which the most powerful storms have failed to wash away. One seldom sees a clean garment on that people. When water has to be carried on the heads of women up mesas 400 to 600 feet high, from springs often some distance from the base of the mesa, cleanliness becomes a most expensive luxury. In those nooks and crannies, in which infectious diseases flourished long before our quadro-centennial period began, are perpetuated germs of disease which have constantly warred against the growth of this people.

"Living in communal houses, marrying in close circles, with no ideas of morals as civilized people hold them, men and women of the same clan given to promiscuous sexual intercourse, and even the youth also, it is not strange that the Moqui have steadily deteriorated, that they are intellectually feeble, small of stature, and prematurely old while young."

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"But a new day is coming to the Moqui — has already

dawned. New houses are being built on the plains, and the denizens of the cliffs are moving down. Over twenty families have already taken the new abodes, and one hundred more houses are started. Superintendent Collins, of the Keam's Canon Indian School, has the work well in hand, and means that every boy and girl going forth from the school at the close of their term of study shall go into a new home on the plains. He is also sinking wells and putting in pumps and pipe. The government furnishes boards, tin, and paint for roofs, the floors, doors, and windows, and a practical mechanic employed by the government superintends and aids the building. The Moqui erect the walls of adobe or stone. A few of the old conservatives hesitate and shake their heads, but the work goes quietly on."

Some of our eastern archaeologists have been desirous to preserve some of the antique Moqui villages and customs, as a specimen, in the nineteenth century, of a very ancient and singular form of early American life, but the debasing influences of such customs as are pictured by Dr. Dorchester are so great that it strikes us they may be better studied from a long distance.

One of the great difficulties in Indian education must always be the return of the half-trained children to intercourse with their still savage relations, who, in many cases, desire to drag them back to their own level. Dr. Dorchester says:—

"As for myself, I can cite many bright examples of successful achievement among the returned students. Many are creditably occupying good positions, and others, in the native fields, are successfully raising crops and erecting homes much better than their fathers have known. In some cases these young people have had severe contests with the old order of affairs; a few have been brutally borne down; and others have fought the battle well, and are still standing as consistent examples of the better civilization in which they have been trained. Others have lapsed badly, the result partly of native weakness of character, which schools can not wholly remedy, and partly because of the fearful gravitation which has pressed upon them from all sides."

To remedy this state of affairs Captain Pratt's plan of settling the graduates from eastern schools among good white people who would be interested in them, is an excellent plan where it can be carried out, and also colonies of young married Indians "in congenial communities of their own, apart from degenerating influences," would form excellent centres for progressive civilization.

As the superintendent says: "We come now to what I regard as the main point in the problem of Indian civilization. I do not see how the friends of the Indian can resist the conviction that the lever of uplift must be applied nearer the base of Indian life — directly on the reservations. This conviction I have repeatedly expressed, and I find it is growing in other minds, especially among those familiar with the Indian reservation. It is the most important work to be done, and will go farther towards the solution of the Indian problem than the removal of a few pupils now and then, to distant schools, can ever accomplish. The reservations must be lifted and made more tolerable and helpful places. Schools must be multiplied on the reservations, and made more effective in the very centres of Indian life. It is true that the children can not be lifted as fast or as high as can be done by taking them away to outside schools, but the reservations are lifted year by year by every well-conducted school. The employees, if well selected, will make the schools interesting and instructive object lessons in the eyes of the old Indians.

"There is this great advantage from reservation schools. The young Indians are kept in touch with their parents, and when at last they drop out of school there is no feeling of revulsion, jealousy, or opposition, and very little lapse. At the same time some elements of better life have every year been carried out into the Indian homes, and the ideas and customs of the tribe have been modified and elevated. This is the bottom line of the Indian problem; it applies our civilization most effectively where it is most needed. This kind of work carried on effectively in the reservations will in time make them tolerable homes for students from the

outside schools. The reservations which have the best agents, most capable and most interested in educational work, and within which the best educational work has been performed for a term of years, are those in which we find returned students, illustrating most fully and consistently the benefits of their educational training."

Among instances of what Indian colonies may be, we will cite that of Flandreau:—

"I will speak in greater detail of one body of Indians, the Santee Sioux, at Flandreau, South Dakota. About twenty-four years ago a body of Christian, progressive Sioux left the Santee reservation and took up claims for themselves, of 160 acres each, to the northeast of Sioux Falls. These Indians took the land under the homestead act, as white people do, relinquishing all claim upon government for rations, but receiving for a time a few annuities, in the form of clothing, wagons, etc. Thrusting themselves out mainly upon their own resources, they have tested what Indians can do. What have they done? They now live in houses similar to those of their white neighbors, wear similar clothes, ride in similar wagons, buy the same kind of provisions, have short hair, and discard paint and feathers. They pay taxes cheerfully, though taxes are high. They go to the ballot-box with their white neighbors and exercise the right of suffrage in a manner that commands respect. Nearly all can read in their own language and many in the English language. They have two churches, Presbyterian and Episcopalian, and probably two-thirds of the Indians are communicants in one of the churches; and on the Sabbath nearly every person may be found at church.

"Does some one ask, 'Won't they sell out as soon as they can and go back to old Indian life?' They could have done this long years ago, and many people have been looking for such action for more than twenty years, but it has grown less probable until it is now a moral certainty that they will never relapse. In 1890, when a large amount of money was paid them by the government, this money was spent in buying more land and stock and in repairing their houses. The Flan-

dreau Sioux have had enemies, white and red; they have fought hard battles with whisky, and perhaps still harder battles with taxes; there have been numerous complications settled, and many efforts to scatter their people withstood; they have overcome strong inherent tendencies to the old ways; they have resisted pauperism, and to-day walk erect, commanding respect wherever they are well known.

"Is it said that these Indians were exceptionally well situated? That is true; they had good soil, plenty of water, and an excellent class of white neighbors. A better class of white neighbors would improve the chances of other Indians all over the country.

"Is it said that these were an exceptionally good stock of Indians at the start? They were some of the famous Sioux who participated in the bloody massacres of Minnesota and were for a time confined at Fort Snelling."

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"The wild Indian in his old life, on the chase, in the hunt, in the old style of warfare, knew just what to do at every turn, and was successful in that sphere, for he was at home. Are we not often unreasonable when we express wonder and disgust because he cannot at once enter into the new and strange conditions of our civilization, and raise crops, maintain connected lines of work, prove self-reliant in emergencies, and promptly meet them? The most advanced Indians on our reservations, it must be confessed, continue to show some of these defects, and are likely to for many years. The exceptions are those whose lot in childhood fell among a good class of white people, and who had the benefit of long-continued training in the formative period of life."

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"The instinct, skill, knowledge, whatever we may call it, of the Indian, as a hunter, trapper, woodsman, is wonderful. He knows everything in those fields. The faintest trace of a footprint in the leaves or in the snow, a broken twig, a slight scar on a tree, a seemingly indefinable sound, convey instantly to his mind important indications, from which he draws cer-

tain conclusions. A white man, with knowledge only of civilized phenomena, would travel those wilds in vain. A mere child in the wilderness, he seeks guidance from an Indian, or a woodsman who has had the training of an Indian. How absurd the theorizing which makes all races children, because they do not know the particular things which we pride ourselves upon knowing, but which came to us chiefly as an inheritance."

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"If the Indian fails to meet our present demands, it will not be for the want of brains, but because centuries of habit have made the artificial life to which we would introduce him difficult to learn in his old age. We propose to take his children and train them for the new life, and thus coming generations will solve the problem."

A few paragraphs from the excellent and practical report of Mrs. Dorchester, which follows her husband's, must close this slight sketch of a very interesting series of statements, leaving it for a future paper to take up the puzzling and painful condition of the Pueblo Indians.

FIELD MATRONS.

"Within a few years a new method has been introduced into the work of the Indian civilization. Field matrons are now sent out to labor among the mothers and homes of the reservation, just as for years farmers have been sent out to help the fathers provide for the homes. While the number of these matrons is altogether out of proportion to the multitude of the homes or even of the farmers, still it is cause for rejoicing that the movement is inaugurated. A person unacquainted with reservation and Indian life has little idea of the amount of good which may be accomplished through the efforts of a wise field matron. There is no limit, save the strength limit, to the helpfulness of such a woman in the homes, and small limit to the influence she may acquire among the tribe. But let her not deceive the people, for no one reads character more quickly or accurately than an Indian, and

none have better memories. With a tactful, unselfish matron, it will not be long before a perceptible change may be noticed in the homes and surroundings of many an Indian family — the mother will become a more intelligent and womanly adviser, and the tepee or cabin will begin to take on the look of a neat country home. That these field matrons are a valuable auxiliary to the work of civilization can not be doubted, and no one seems inclined to condemn the new departure.

“But a special reason why these matrons should now be introduced into the reservations in large numbers is seen in the fact that at present there are many returned students at the agencies, camps, and pueblos, and these young people need assistance from white people.

“In some places, as the young people return from the schools, they find a friend who gives immediate and constant help so long as needed. I have known it to be an agent who will take time, though other matters wait, to look after and care for these returned pupils, and convince them that he is and will be their friend; but woe to that agent whose friendship is ruin. I have known it to be a missionary who is not so bound by forms and ceremonies as to lose sight of these best reservation helps in the work of Indian civilization and Christianization. It may be a trader and his wife, who for love of humanity hold out the helping hand, and by its warm grasp convey the needed stamina to keep these young people in ways of truth and righteousness; and it often is some teacher in the school whose heart is broader than the classroom, and who, at the expense of rest and recreation, finds time to become acquainted with these lonesome, homesick ones, and give them the help and counsel needed. Often all that an Indian girl needs to keep her pure and true is to know that near her is a kind-hearted white woman ready with sympathy, advice, and help.

“Remembering how discouragingly all friends of the race have spoken of the possibilities of Indian girls finding any employment upon a reservation, allow me to ask a question. Who supposes that a live field matron, with ordinary brain

and common sense, will remain five or ten years upon a reservation without finding or devising something for the girls of that agency to do? Already they can cook, wash, sew, make rugs, crochet, etc., and the only question is regarding remuneration. Every matron has one hand upon some civilized community with whom she is in sympathy; and then there are communities, more or less civilized, around nearly all reservations. This matron, with her knowledge of affairs — and no woman without that knowledge should be appointed as field matron — will soon be able to make a market for all manufactured articles, especially now while helpfulness is in the air and the Indian is interesting, and beyond this time we hope there will be no need. The girls can be taught weaving, spinning, the care of poultry, of bees, of pigs, of a dairy, etc. There is work enough, only it will require the hand of a woman with these girls, and the patience of Job — I have always thought Job was a woman.

“A letter from one reservation says, ‘I have secured \$112 worth of work for my women this season.’ Such a sum, with the simple needs of these women, will bring comfort into many homes.”

DINING-ROOM SERVICE.

“There has been a great improvement along the line of dining-room service since I knew the schools. It is not the rule but the exception (found in some of the smaller schools in the south-west) to find a dining-room where meats are served in tin pans, beans in wash-bowls, and bread in baking-tins. Usually this fault is chargeable to a lack of persistence by the proper authority. I think that eating from tin plates has wholly disappeared from the government school; but there is one agent who does not allow the children to have much crockery in the dining-room lest they break some pieces. There is crockery enough in the ware-house. Much civilizing it will do there!

“In the best schools, and they are not a few, the style of service is equal to that in families of many well-to-do farmers

and mechanics. The crockery, though not beautiful, educates in the use of most dishes, and gives confidence to the young people when they are seated at a private table. Each child has a chair, not a bench; a neat and clean napkin, though perchance made from a sack; a knife, fork, spoon, and tumbler, and, may be, an individual salt. The girls take great delight in arranging the tables, and one often finds a bouquet of wild flowers at each table. It is needless to say that linen and not oilcloths are used upon such tables. These matters may not seem essential, but experience teaches that, other instruction being equal, the pupils who have the best teaching in the ways of educated life are the ones who make the best appearance before the public, and the ones who can be trusted farthest. One can not teach the use of the knife, fork, or napkin to these young people from the tepees, hogans, or keys without giving reasons, and reasons set young Indians to thinking.

“At a small school in Arizona the teachers prefer to care for their own table silver. Accident or a Christmas box brought a set (knife, fork, and spoon) of small silver table ware to the matron, and she gave it to the smallest pupil. It was amusing and instructive to see the pleasure with which this Indian mite used her silver knife and fork, then rose with great dignity, cleaned her cutlery, and put it away, as the teachers did theirs. Several sets have since been introduced, some by parents themselves, and with good effect, helping in many ways.”

SITTING-ROOMS.

“The fact that many schools now have sitting-rooms and reading-rooms for both boys and girls, and several schools have small but growing libraries for the pupils, is another evidence of progress. It is also suggestive of what outside friends can do to encourage the pupils in securing the best possible education. The people of the United States would be convinced that the money used for Indian civilization is not wasted if they could see the pleasure manifested by the pupils receiving these helps towards the higher types of civilization.

The good care taken of their rooms, the sense of ownership, the efforts to brighten the walls by work of their own, the quieting effect of the room, especially upon the boys, all help on the work of education."

Mrs. Dorchester fully agrees with her husband on the advantages of schools on the reservations themselves. She says:—

"After making nearly two hundred visits to Indian schools, day schools, reservation boarding schools and training schools, and learning something by personal observation upon more than seventy-five Indian reservations, I desire, in closing this report, to speak of my very decided conviction regarding the value of educational work on the reservations. Allow me to do so by calling attention to the valuable utterances of Mr. T. W. Blackburn, before the Mohonk conference in 1890, which fully express my opinions. Speaking of day schools, he says:

"The reservation boarding schools are the genuine leaven which will leaven the whole lump of barbarism. They are the common schools of the Indian country, bearing the same relations to the training schools that primary grades sustain to the grammar and high schools of our cities. They are the inspiration of the child for something better, and lie at the very foundation of the general plan of elevating the race by educating its children. They perform their work faithfully, and the best results to the whole body of Indians will be just as certainly achieved, through these home schools on the reservations, as the intelligence of a white community is increased by its common schools rather than its colleges and high schools. It is my firm personal conviction, with all respect to those who think otherwise, that the salvation of the Indian is in the reservation boarding school, where the great majority must be trained, if trained at all. These reservation schools are distant from public view. The teachers have none of the stimulus of popular applause, none of the special advantages incident to an environment of sympathetic civilization, yet theirs is far the most responsible duty, and they merit your active, effective, philanthropic co-operation.'"

THE GOTHENBURG AND KINDRED SYSTEMS.

At the request of the Associated Charities of Boston, several gentlemen interested in a bill which has been brought before the Massachusetts Legislature, for an experiment with what is called the Gothenburg system of liquor-licensing, were invited to address a public meeting on the afternoon of March 2d. Careful and interesting statements as to the detail of the system were made by the different speakers. We have made full reports of these speeches, and we know that they will interest our readers. The two following, by Rev. A. E. Dunning, editor of the *Congregationalist*, and Rev. Francis G. Peabody of Harvard University, give accurate details of the method of the working of the system in Norway, and state the reasons for attempting to introduce it here.

ADDRESS OF DR. DUNNING.

Some three years ago we sent one of our editors to the city of Bergen, and he made us careful reports, from which I have prepared this statement. The city has a population of fifty thousand, and the law was put into operation on the expiration of previous licenses, which in 1871 had but five years to run. A company was formed to control the sale of liquors, obtaining this control by making the city a better offer than was made by any private individual. This company deals in distilled liquors only.

The city council controls the number of licenses to be issued, the sites where saloons shall be placed, and the payment of persons who shall manage them. The saloons cannot be open on Sundays or holidays, or before eight o'clock in the morning or after ten at night. They are not furnished with chairs or seats, or with any opportunities for lounging; persons who wish liquor come in, buy it, and go out. The seller is always uniformed, has a fixed salary, and cannot be a stock-

holder in the company. An officer of the company goes to each saloon at night and receives the money taken during the day. A report of the stock on hand is made to him each week for each saloon. No minors, apprentices, or inebriates can buy. The prices of liquors are posted in each saloon in conspicuous places. Only pure liquors, officially tested, are sold; and the wholesale trade in distilled liquors is mostly in the hands of distillers, who are restricted in various ways by the law.

The company is managed by forty directors, chosen partly by the stockholders and partly by the municipality. The books of the company are always open to inspection and are carefully audited, and the business is so carefully guarded that dishonesty is believed to be impossible. The company cannot pay, as dividends, more than five per cent. on the par value of the stock. All profits beyond five per cent. are paid over to certain objects of benevolence; this is the difference between the Norwegian, or Bergen, system and the Gothenburg system. In this city there is one public road, a fashionable drive, which is known as the "dram road," being built by the income from the profits of liquor-selling. They have also invested considerable money in artisan dwellings, coffee-houses, attractions to reading-rooms, working-men's lectures, musical entertainments, and so on. These help to develop the tastes of the people away from the temptations of the saloons. Since 1876, in the city of Bergen, there has been a steady, annual decrease in the amount of sales, although the population has increased; crime has been diminished, and the moral tone of the people has been heightened. The annual profits on the money invested were about one hundred and twenty-five per cent. Up to January, 1890, \$330,775 had been distributed to fifty-three objects of public interest, in and about the city, and also about twenty-five thousand dollars had been paid as excise duties.

I wish simply to state the facts, and leave the matter to be discussed by others. I should like to say, however, that if the matter were forced upon the community we might resist it,

but as it is simply permissive, and as it is admitted by every one that no legislation has been satisfactory, and as it is admitted, also, that we must continue to try experiments until we do succeed, it seems to me that the experience of these years in fifty-one municipalities in Norway is a sufficient argument for the Legislature to say that, if any town, upon careful study of the system, is disposed to adopt it, it may have the privilege. If it is left for a town to decide whether it shall have licenses or not, I certainly do not see why it is not within the province of the town to decide what method of licensing shall be employed.

ADDRESS OF PROFESSOR PEABODY.

It is interesting to remember, as we meet here to talk of this matter of temperance reform, that we come, not as temperance reformers, but as persons primarily interested in charity work. Most of you are undoubtedly drawn here because of your direct interest in the relief of the poor; yet at the same time you are drawn here because you know, and because your very dealings with the poor have made you know, that if poor-relief is to be successful, it must deal with this other matter of the drink problem, with which at first it seemed to have so little to do. Indeed, it must sometimes seem to a charity worker as if there were no charity problem at all, so often do your cases of charity become merged in the question of drink; sometimes, I think, you must have said to yourselves, that if only that other question could be even partially dealt with, the question of charity would take care of itself. When one recollects that something like one-twelfth of the income of the laboring classes in this country is devoted to drink; when one reflects that in this country, year by year, enough money is spent upon the drink of the nation to pay the rent of a modest but sufficient home for every workingman's family; then one perceives how the question of charity almost loses itself at times in this other question of temperance.

Again, it is interesting, at a meeting like this, to see how

this community remains persistent and unconquered in its determination to deal effectively with this temperance question. We have tried almost everything in Massachusetts,—large plans, and small ones, comprehensive constitutional remedies, and specialized local remedies. We have had our era of prohibition, constitutional and local; we have had our era of license, high and low; we have our principle of local option, with all its local blessings; but, through it all, we are more and more coming to close quarters with the subject, and considering more and more the motives that make men drink, and that make men desire to have others drink. And now we are confronted with this new proposal, a proposal which, in its own range, seems to me to go deeper into the question, and to demand a quality of conduct which is finer than any plan which has been heretofore proposed. I have examined this proposed bill with such care as is possible to me, and wish to testify that it seems to have been most prudently, most conservatively, and most cautiously drawn. It provides all possible safeguards, some which would occur to any one as necessary, and some which are very far-reaching in their precaution. What does it offer us?

Briefly, it proposes no interference with the excellent service of our local-option principle. When any town votes no-license, as the city of Cambridge now does, no change is proposed which hampers such legislation. This bill simply deals with the state of mind in which a good many people are placed, and which controls many of our towns to-day—a state of mind which says, “We are not likely to get rid of the drink habit by the short and easy methods of prohibition. It is here to stay, for an indefinite period, and there are only two real safeguards which can be legitimately proposed. One is to check, so far as may be, the making of money and the making of political interest out of the business, and the other is to keep the business in respectable hands.” Now it is precisely those two points which the proposed legislation meets. It is definitely designed, first, to remove from the seller the great temptation of gain, and then to put the business, under public regulation, in responsible hands.

The retail liquor-dealer is, in the first place, under great temptation to increase his sales as much as possible simply for his own profit; but there is still another reason for his temptation, which is even more effective. It is that the retail seller is not, for the most part, his own master in the matter. When one sees the sign, as he goes by, "Patrick Maguire, Retail Liquor-Dealer," he is apt to suppose that this person has in reality invested a considerable capital of his own in this little establishment, and maintains himself there in an independent way. But the fact is that, for the most part, the retail liquor-dealer is in reality only an agent. In the city of Cambridge, for instance, that which, I think, provoked more reaction politically than any other single fact, was the discovery that many of the saloons of Cambridge were not in reality representative of capital owned by the persons who sold liquor there, but were in large degree supported by the capital and backed by the bonds of the great wholesale brewers and dealers of other towns. And when the cry rose for "home rule"; when it was asserted that we were not fighting against our own citizens, but against the great producers over the Roxbury line and even in other states, then to many voters the question was seriously changed, and many of us, believing in independent local self-government, thought it high time to stop that foreign invasion. Now this is really what makes the retail liquor-dealer most anxious to increase his sales, for if he does not sell enough he will lose his place as agent. He is put there with a little stock — sometimes not more than a week's supply — loaned to him by the wholesale dealer who stands behind him, and who sometimes supplies him even with the sign you read, and which often bears the brewer's name; and he is told, "If you sell so much you shall have your living, and if you do not sell so much we will close up the concern." So the retail dealer is almost compelled to increase his sales by every possible kind of stratagem. He decoys the young and the old in every possible way, because he is compelled to by the exigency of his business. He goes so far, it is said, as to sprinkle liquor on

the street outside, to draw in the easily-tempted. He sends out his scouts throughout the neighborhood; and when he gets hold of a customer, it is his business to increase his sales to him daily, and to make him gradually the slave of the saloon. The proposed legislation does away with the whole of this tremendous mischief. It proposes to put the whole business into responsible hands, who have no interest in enlarging sales, and to eliminate the whole temptation to profit. If this alone were accomplished by this legislation, it would be a transition of the gravest importance in our social affairs.

I foresee two conspicuous objections, among the many that may be urged against such legislation as this. The first of these, which will of course be raised, is that we are robbing many men of the chance to make their living; we are simply destroying a great trade; and are throwing a considerable number of persons in each community on the mercies of the cold world. We are telling men who have been brought up to this business, and to this only, that they must seek some other trade. And, indeed, there will be hardship here for many such men. For observe that the liquor business is in this very exceptional position: it is the only business which one can name, open to a man of humble station, which demands no capital, for the wholesale dealer stands behind it; no brains, except to compose seductive concoctions of drink; and no really hard work. It, therefore, not only accepts persons who are unfit for other industry, but when they are fit, it unfits them. And so any transition in business like this is sure to bring hardship to a good many persons who are disqualified for better pursuits. Indeed, when the Bishop of Chester first proposed this change in Great Britain, he, like many other persons, upheld the doctrine of compensation to the dealers. But he has since changed his view on this point, and stands now for what he calls "consideration" for the dealers; that is to say, a sufficient warning, so that they shall take time to arrange their affairs and take up with other concerns. This "consideration," as a matter of fact, we

apply every year in Massachusetts. Each year we vote upon this subject, and every year the liquor business becomes a more and more uncertain occupation. There is hardly a town, large or small, in Massachusetts, where a liquor-dealer, unless he is very intimately related with political life, is sure that his license will be renewed. He takes his life year by year, almost month by month; and, under present circumstances, he is quite as likely to have to change his business next year as to keep it. Indeed, if I were the intimate adviser of a liquor-dealer in Massachusetts to-day, I should urge upon him more and more the uncertainty of his tenure. I should tell him that the best way of dealing with his affairs was to make all he could quickly and get out. I should tell him that it was extremely uncertain whether he would have more than a year or two of further opportunity. And I think I observe, among the more quick-minded of the wholesale dealers, an inclination to get out — and perhaps to let the Englishmen come in.

There is one other objection of which I wish briefly to speak. There is a grave difficulty about this proposed legislation, by its calling on the reputable and responsible part of the community to take charge of this business. No man or woman, I think, can face the proposal of investing in stock to run a liquor business without a certain hesitation and reluctance. So it is in dealings with all dirty things; a person of clean habits and honorable intention naturally draws back. But I wish to say, with all the more emphasis, that this appears to me to be the most interesting aspect of the legislation proposed. It is the heroic quality about it which is so conspicuous, and which summons us to do our duty. Here is a great curse blighting this community, and we, for the most part, stand apart from it, and say it is not for us to touch it because pitch defiles. The really heroic manner of dealing with such a curse, or, to speak more accurately the really Christian manner of dealing with it, is not to shun it, but to grapple with it, grasping "the nettle danger," as Mr. Lowell says, that it may be to others some day "soft as silk."

What does any heroic man of science do in our day? He takes the elements of the most loathsome diseases, of cholera or hydrophobia, into his own laboratory, he dwells among them familiarly, and he transforms these germs of infinite mischief into the security of the world. What does the heroic physician do? He goes down into the haunts of vice and crime and loathsome sickness, offering himself with a self-effacing and beautiful fidelity, not thinking where he is, or how it looks, or what the world will think of him, but giving himself to the task of cleansing that part of the social order which is most unclean. And what does the Christian woman do in our day? She goes down in all her purity into the worst of sin, and puts her arm round her fallen sister and brings her up out of shame into reputable life once more. Is it not high time that in this other curse of the liquor-traffic the Christian community descended out of its superiority to all such concerns, and deliberately proposed to redeem the world just as it is given into its hands; as the potter takes the clay committed to him and works it over just as it is, not minding if his hands grow soiled, but simply accepting the material just as it is put into his hands, and shaping out of it the possibilities of service which lie within the power and the potency of the clay?

TUSKEGEE NEGRO CONFERENCE.

BY R. C. BEDFORD.

THE second annual conference of Negro farmers was held in the school chapel, Feb. 21, 1893, at Tuskegee, Ala. Gen. Armstrong of Hampton, Rev. J. W. Harding of Long Meadow, Mass., R. P. Hallowell of Boston, Hon. B. G. Northrop of Connecticut, and many other prominent people from the North were present. Judge Tourgee, Gens. Whittlesey and Brinkerhoff, Drs. Strieby, Roy, Ryder, and Hartzell are among the many who sent letters of regret. At least eight hundred farmers were present. A review of the year showed that progress had been made with reference to the

suggestions of the conference of last year. One man said he had bought a home, and persuaded eighteen of his neighbors to buy; another said twelve families had bought homes in his section; one said he never used to plant more than three acres of corn, "but after the conference showed us the wisdom of raising our own meat and bread, I went home and planted fifteen acres of corn, and now I have corn enough to feed my stock and furnish bread for all my family, till I raise another crop."

Speaking of the mortgage system, one said he didn't use to believe he could raise even sweet potatoes with covering the crop with a mortgage, "but," said he, "the conference taught us better, and not five in my beat have made a mortgage this year, and ten have bought homes." There was a general outcry against the whole mortgage system. Father Mitchell, over eighty years of age, but full of fire and vigor, urged the farmers to rise up in their might and do away with the whole business. He said, "If you would all go down to de prayer-wheel more you could do better. I own three hundred and forty acres of land, all paid for. I lays my pattern for my children. Put your children to work. Give 'em a little lesser education. Some of 'em has got too much for their own good. I wants to praise de Son of God. Quit buying so much candy and whiskey. It won't hurt anybody to work. Dese white folks all works. Take an' ole nigger an' put him in de field, an' de sun can't hurt him. De only way is to turn him on his back, an' tie him, an' let de sun shine on him, an' den he'll only frown. Take counsel of dis conference, an' in two years there will not be a mortgage in your whole county."

There were many colored women present this year, and a most earnest discussion was had over the question as to whether they are properly treated by the men. The men seemed to regard it as their privilege to whip their wives. The wife is expected to share with her husband in every form of out-door labor, except splitting rails, and in making contracts with the planter the wife and children are specified with the other hands. One man said that it was his custom

to haul the wood to the house, but that he expected his daughters would cut it. In speaking of the preachers one man said, "I remember the time when a preacher who would whoop and holler and snort so you could hear him three hundred yards was the only one who could get an audience. Now, we want those who can teach us something." Some thought the "grip-sack" preachers were the greatest curse of the present day. These preachers are a sort of itinerant class that go from place to place, carrying what appears to be an ordinary grip-sack, but inside it is filled with bottles of whiskey. These they sell to the people after the services.

The one-room cabin was shown to be a great source of evil. To aid the people in securing better homes Mr. Washington had prepared neat and simple plans of a two-room house, several thousand of which he distributed among the farmers. To aid in practising diversified farming, Superintendent Green, of the school farm, prepared a circular with reference to the various kinds of food supplies, how to raise and use them to advantage in the summer, and how to can, dry, and preserve them for winter use.

The conference was a good-natured body. It was not a gathering of soreheads. Grievances were spoken of, not in a whining, but in a manly way. A feeling of devout gratitude was manifest in every utterance; not a harsh word was spoken. Of the friends who have aided them in the past they said: "We ask their continued patience and interest, reminding them that great and long-continued wrongs cannot be righted at once, nor without a large outlay of consecrated service and of treasure." The whole conference felt the inspiration of General Armstrong's presence. He spoke with wonderful vigor and clearness on every important question. An eager desire was expressed "to become tax-payers, and to establish a character that shall compel respect." While the conference had especially in mind the helping of the colored people, there was also the larger hope that its results might prove beneficial to the entire South.

DECLARATIONS OF THE SECOND ANNUAL TUSKEGEE NEGRO
CONFERENCE, HELD AT TUSKEGEE, ALA., FEBRUARY
21, 1893.

THE interest awakened by the conference of last year, and the practical results accomplished by it, lead us to believe in the wisdom of an annual gathering of the masses of the colored people, who shall give to the public their own views as to the condition of the race, suggesting methods of improvement and remedies for existing evils.

As the outcome of our Second Annual Conference, we make the following declarations:—

First—In our review of the past year we believe that progress has been made with reference to the vital points put forth by the last conference, especially in the effort to supplant the mortgage system by the cash system; in the purchase of property; the supplementing of the school funds by private subscription and the building of better school-houses; the greater care in the choice of teachers and preachers; the more considerate treatment of women; the making of religion a matter of daily living, and the loosening of the cords of sectarian prejudice.

Second—While we realize how much has been done for our race we are yet appalled by the vastness of the numbers who are still practically untouched by any inspiring or uplifting influences.

Third—The unfortunate condition of the people manifests itself in the utter poverty of their surroundings; their homes are often mere hovels with a single room; their living is coarse and scant; the soil is poor; they are weighted down with accumulated debts; unplanted crops are mortgaged; the school runs for three and a half months; a suitable school-house is the exception; the teacher as a rule is poorly fitted for his work; what has been said of the school-house and the teacher may as truly be said of the church and the preacher. Under these depressing circumstances immorality takes deep root and shows itself in the form of intemperance, gambling, and loose habits generally.

Fourth — As remedies, in part, for this state of things we would re-affirm the nine suggestions in declaration six of last year. In addition we would most earnestly urge the doing away with one-room cabins, and call no place home that has not at least two rooms in it; we discourage the indiscriminate use of excursions; we urge the diversifying of crops, with the raising of our own meat and poultry; we advise our women to avoid loafing about the streets and other public places; we would discourage the habit of wasting Saturday; we deplore the tendency to leave the country to find a home in the cities; we advise greater care of our girls and boys, and an earnest effort to find employment for them at home; we would urge the laying aside of all minor issues and the concentration of our energies upon the securing of property, that we may become tax-payers; upon the getting of an education, that we may intelligently exercise the rights of citizenship; and upon the acquiring of correct moral habits, that we may be able to establish a character among our neighbors that shall be above suspicion and compel respect.

Fifth — That we are convinced that our standing among men is to be of our own making, and that we shall best aid in the establishment of a correct standard of living by drawing a sharp line between virtue and vice, and in visiting upon all wrong-doers the full weight of a right public sentiment.

Sixth — We believe if the railroads of the South will treat their colored patrons with fairness, that the increased travel on the part of the colored people will add largely to their revenues.

Seventh — We believe that the many acts of lawlessness and the increased frequency of lynchings are not only injurious to the cause of good morals, but that they greatly retard the prosperity of the South by keeping out capital and checking immigration.

Eighth — We renew our gratitude to our friends who have so long and so generously aided us by their sympathy and their means. We cannot forbear special mention of General S. C. Armstrong, whose life God has so graciously spared,

and who is permitted to be with us to-day; we ask their continued patience and interest, reminding them that great and long-continued wrongs cannot be righted at once, nor without a large outlay of consecrated service and of treasure.

Ninth — That we express our love of country, and our desire to fit ourselves for the best and most helpful citizenship, and that we may become able to share in all the burdens as well as the privileges of good government. We regard the South as our home, and we urge all to avail themselves of the opportunity now afforded to buy land and other property at exceptionally low rates, and share, with those around us, in the development of the country and in the increasing value of our property.

Tenth — In all our journey, thus far, we recognize the good hand of God. We most earnestly ask His blessing upon the declarations we have this day put forth, and we trust that through His help they may result in our own and the common good.

RAMABAI ASSOCIATION.

ANNUAL MEETING.

THE fifth annual meeting of the Ramabai Association was held in Boston, on the 11th of March. The president, Rev. Edward E. Hale, presided, and opened the meeting with prayer.

The recording secretary, Mrs. Elliott Russell, read the minutes of the last meeting, and also presented the report of the corresponding secretary, Miss A. P. Granger. Miss Granger reported seventy-four Circles now in existence, fifty-nine of which are auxiliary to the central society in Boston. The fifteen Circles of the Pacific Coast Association have recently joined the central society, sending their contribution of \$850.00. The largest of these Circles is that at Los Angeles, which makes a contribution of \$614.00. The Circles at Montreal, Toronto, and London, in Canada, have

shown special activity and intelligence in their efforts to help the work of the association. The Virginia branch maintains its interest, and sends its yearly pledge of \$158.00, and Mrs. Dana's contributions for the support of the kindergarten classes still go on. Miss Granger also reported that there never had been such a demand as now for information about Ramabai and her work, and so much intelligent interest in her efforts for education in India.

Mr. E. Hayward Ferry, the treasurer, presented the

TREASURER'S REPORT FOR THE YEAR ENDING FEB. 28, 1893.

Receipts.

Annual subscriptions (including life memberships)	\$ 6,552 11
Scholarships	1,000 00
General Fund	77 ⁸ 55
Building Fund	445 00
Interest	240 26
Income (scholarships)	2,152 26
Total receipts	\$9,268 18

Expenditures.

Salaries and school expenses	\$4,894 67
Annual meeting, March 11, 1892	211 53
Cables	35 00
Stationery, postage, printing, etc.,	192 75
Magazines, photographs, kindergarten appliances, etc.,	96 98
Rent of Safe Deposit box, one year	10 00
Total current expenses	\$ 5,440 93
School property in Poona	6,000 00
Total expenditures	\$11,440 93

GENERAL STATEMENT, MARCH 1, 1893.

Life memberships (last six years)	\$ 1,851 00
General Fund	14,914 85
Scholarships	\$6,900 00
Income	477 54
	7,377 54
	\$24,143 39

Building Fund	\$8,798 73
Balance, cash—	
Provident Institution	\$4,665 40
Suffolk Savings Bank	2,711 34
Bay State Trust Company	7,967 92
	<hr/> 15,344 66
	\$24,143 39
Total cash on hand, March 11, 1892	\$17,517 41
" " " " " 11, 1893	15,344 66
	<hr/> \$ 2,172 75
Total receipts of the Association, March 1, 1893—	
Circles and individuals	\$59,223 04
Interest	2,561 14
	<hr/> \$61,784 18
Total expenditures	45,439 52
	<hr/> \$15,344 66

The report of the executive committee was then presented by the chairman, Mrs. J. W. Andrews. The following is an abstract of it:—

“As we meet, year after year, on the anniversary of the opening of the Sharada Sadan, we listen to the reports from India with increasing interest and courage. To-day it enters upon the fifth year of its existence, with well-founded hopes and a success almost phenomenal. For, opening four years ago, in small quarters not its own, with but two pupils, and with few friends, it has lived through experiences of suspicion, misrepresentation, and injustice, religious prejudice and intolerance, until it is now in a large and beautiful home of its own, with forty-nine pupils, whose happy faces and girlish laughter speak more eloquently than words of the blessed change wrought in their lives and natures under the influence of their friend and teacher, Ramabai, and her devoted assistants. The change in the feeling of the community and in the tone of the Indian press toward the school seems equally marked and gratifying. It was clearly illustrated at the ded-

icatory exercises at the new home, July 26, 1892." [Of this the readers of *LEND A HAND* have already received accounts.]

The friendliness shown toward the school is the more gratifying because of the attacks made by some of the papers of India upon Ramabai — attacks so abusive that she begged the president and Executive Committee of this Association to use their knowledge of her and her work in America in protecting her against them. Later utterances of the press also give us a picture of the Sharada Sadan, quietly winning its way into favor with the people. And in photographs recently received we are made familiar with the happy, intelligent faces of the pupils and devoted teachers, surrounding the familiar form of Ramabai; we see the infants that are saved from the customs that made their mothers' tender youth so bitter and cruel, and become acquainted with the only male members of the institution, the faithful clerk, Mr. Gudre, and the music-teacher. They show us also the garden, with its trees and plants, and the interior of the school-house and bungalows. But it needs the graphic account of our own country-woman and Madam Sorabji to give the realistic touch to the picture.

Mr. and Mrs. B. of Dorchester, in their trip around the world, recently went to Poona to see Ramabai. In the classroom they saw forty of the pupils assembled, with their teachers. Miss Kemp, the Eurasian, conducted the exercises, which were chiefly in Marathi, but several girls read from their English readers remarkably well. Then some of the children sang very sweetly. They were shown the different rooms, and found that the arrangements for cooking and eating, though seemingly small, were ample for their simple customs; and the dormitories, and every part of the house, were spotlessly clean. The living-room seemed to Mrs. B. more like one of our own rooms than anything she had seen in India. The grounds seemed to them quite extensive, and every spot utilized; a fine banana grove has been started in one corner, and each girl has a little plot of ground for cultivation. The longer they talked with Ramabai about her

methods, the more charmed and impressed were they. They were pleased with the statements of the American consul at Bombay, that he considered Ramabai a wonderful financier; and that she had accomplished marvels.

Mrs. L., the world's missionary of the W. C. T. U., recently spent a day with Ramabai. She was charmed with the children, and impressed by the wonderful executive ability shown in the construction of the new building. She found Ramabai to be her own contractor; that is, she hires, pays, and superintends the workmen, and attends to all the details of the work. She adds that the many lives blessed by Ramabai will be known only in eternity, and that if those who have helped in this infant enterprise could see the bright faces of these children, just to look at them would be sufficient interest on the money invested.

Mr. Bhat, who was the secretary of the late managing board and still audits Ramabai's accounts, has watched the progress of the school and occasionally examined the classes, and who therefore speaks advisedly, says that the institution is admirably supervised, that the children are neat and happy, and have made good progress in their studies, including music. Gloomy and hardened by the thought that they have no place in society, after a few days of the Sadan they become hopeful and bright. Though no instruction is given in any particular religion, the principles of morality and natural religion are inculcated, and discipline, though gentle, is strictly enforced. Mr. Bhat bears strong testimony to the economical management of the Sadan, the avoidance of all unnecessary expense, and the impossibility of making any reduction without impairing the efficiency of the institution. He also considers the new school building under construction a great necessity. "In conclusion," he says, "I must say that all educated Hindus owe a great debt of gratitude to the Ramabai Association for having advanced the cause of female education in India, and opened to Hindu widows many a career of usefulness, through the influence of Pundita Ramabai, India's beloved sister and benefactor."

In January, 1876, Madam Sorabji, the talented mother of a large and talented family, opened the Victoria High School in Poona. To this school were admitted European and Eurasian girls and little boys, with some children of the higher classes of Parsees, Brahmins, and Jews. At the opening of the new school building last January all praise was given to Madam Sorabji and her daughters for the remarkable success of the school, which they justly merit. One of the most encouraging items given in the opening address was that, in seventeen years, the attendance had risen from the mystic number seven to twenty times seven. What, then, shall be said of the Sharada Sadan, which opened with two pupils, and in four years has increased the number twenty-four-fold—all the pupils high-caste, and thirty-nine of them child-widows. Madam Sorabji's praise of the Sadan is all the more generous, and her suggestions of the more value.

With this rapid increase of pupils Ramabai finds her accommodations too restricted. Now the large school building, which is in process of construction, and which Ramabai's report and the letters received show to be an absolute necessity, needs an additional three thousand dollars for its completion. Ramabai, with her usual modesty and timidity in asking for what is her own, does not appeal to the Association for this sum, but offers to give two thousand dollars of her next two years' salary for that purpose, if it can be sent to her at once, retaining only four hundred of the salary for her own use. The other thousand she would try to raise in some other way. Neither the trustees nor the executive committee would for a moment consider such a proposal; they have perfect confidence in Ramabai's judgment and in her economical use of the fund. Additions to the building fund are again earnestly solicited. A check of three hundred dollars has been recently received from a lady who gives one hundred dollars annually for a scholarship.

The committee would again urge upon the Circles the importance of sending their contributions to the treasurer by the last of February, as the books are closed March 1st. The delay

last year caused misunderstandings much to be regretted. This year the Virginia Circle has sent an additional fifty dollars too late to be entered on the accounts.

Ramabai's cautions against giving heed to the statements of English, and even some American, papers, who know nothing of the condition of child-widows in India, are not unnecessary. A learned Englishman has just published a pamphlet called "Social Reform by Authority in India," in which he severely criticised the government in regard to its action in the Age of Consent Bill. He accuses the government of breaking its pledge and interfering with the religion of the Hindus; he upholds child-marriage, asserting that there is no more unhappiness in Hindu than in English homes. Why, then, when, two years ago, a terrible tragedy occurred in Calcutta, a child-bride being the victim, was one of his own countrymen led to exclaim, "Is it possible that the British Government of India has looked on with stolid eyes and refused to protect the very classes of its subjects who are acknowledged to have a supreme claim on the law?" No one denies that there are many happy homes in India, but in the majority the law of love that would prevail is silenced by the iron rule of custom, caste, and superstition.

We congratulate Ramabai on the kindness and liberality of her friends in England and India, and we sympathize with her in the loss of her friendly adviser, Mr. Deshmukh. We also thank Dr. Bhandarkar and Madam Sorabji for their kind and interesting letters.

Would that this report could close here; but alas! the words of sorrow and regret must be again repeated, and it is no common sorrow that casts its shadow over this meeting. For the death of Phillips Brooks has not only deprived this Association of one of its valued advisers, and Ramabai and her cause of a faithful and trusted friend, it has taken from the state an honored citizen and a consecrated bishop, from the church a liberal and loyal son, and from humanity an inspired and inspiring leader. To state, church, and humanity alike he preached the sweet theology of faith, hope, and love. Faith,

hope, and love were the burden of the words that, four years ago, he spoke in this room, now filled with sweet memories. They come back to us to-day with deeper and more tender significance, now that the voice that uttered them is hushed in death; now that the great heart that felt them, that was ever open to the cry of the distressed and the oppressed of whatever nation, can no longer throb in sympathy with the joyful and the sorrowing. In his public words and in his private utterances he always expressed the fullest confidence in Ramabai and her methods of work, feeling sure that, carried out as they were in the spirit of Christ, they would lead to blessed results. "It is one of the grandest missionary works that was ever undertaken," was once the emphatic remark of this broad-minded, great-hearted man. He considered these annual occasions of the first value in giving, as he said, the information which we need, in quickening the interest which, in the midst of the hurry and bustle of life, and the complications of a million interests pressing upon us, sometimes escapes us.

PUNDITA RAMABAI'S REPORT.

To the President, Officers, and Members of the Ramabai Association:—

My Dear Honored Friends:—Time has passed away so quickly that we can hardly realize that it is a year since we sent our last year's report and greetings to you. This year has appeared to us a very eventful one in its own way. Nothing very wonderful has happened, but what little we have seen and experienced has satisfied our hearts, and we have great cause to rejoice and be thankful.

The new house bought and furnished with your money was formally occupied by our school on July 26th of last year. Christian men and women belonging to various denominations met at the new house in the morning of that day, to give thanks to God for His goodness and mercy, and to dedicate the place to His service. In the evening many friends, Hin-

dus and Christians, were invited to take part in our rejoicings. It was a happy day for us all, and we wished so much that you could have been here to share our happiness. We are now very happily living in this house, and send our greetings, sisterly love, and gratitude to you all. We are quite unable to express in words the deep sense of gratitude and love to our common Father and to you, which fills our hearts, but we continually pray to God to bless you abundantly for all your goodness to us, and thank Him for His great mercies. He has raised many more friends for us during the past year, and by His gracious goodness all things have worked together for our benefit.

The school has made a fair progress during this past year. The number of pupils has increased. We have thirty-eight widows, as against thirty at this time last year, and there are eleven non-widow pupils. All these forty-nine girls board in the school. The pupils have advanced in their studies in the school branches and also in general knowledge. We have six Marathi and four Anglo-vernacular standards, and hope that we shall soon be able to get the name of a high school. As we have but a limited number of pupils, and are obliged to take them just as we find them — most illiterate, and some able only to read a little, but knowing nothing else — and as we cannot form fifty different classes, so as to meet the needs and capacity of every pupil, we are obliged to place some pupils back and some in advanced standards, for the benefit of the majority. This is a great drawback to the rapid progress of learning. Still we have much to rejoice over and much to be thankful for.

Our kindergarten training class has been doing good work in the limited time it has to devote to its special studies. We have not as yet started a kindergarten for little children, but hope to do so just as soon as we receive the tables and chairs which our good friends have promised to send us from America. The newly-trained kindergartners will then have a good practising school. The garden is being laid out with a view to give to the pupils a systematic knowledge of botany.

They also hear lectures on physiology, ethics, natural history, and hygiene.

Many friends have asked me to give them an account of our daily work. I have tried to show from the time-table how our time is spent. You will see from it that the day is fully occupied, and there is very little or no time left to any one to interfere with other people's business. But we are surrounded by many people who do mind what is not their own, but our, business. They are talking and working against our school as hard as ever, and the Sharada Sadan has become a positive nuisance to many. Our effort to educate the widows and help other women is far from being liked. The storm raised against our school by some people has somewhat subsided, but the spirit of opposition is still alive. Some are carried away so far by their hatred toward us that they not only talk against us, but try to do harm to us, and by so doing they think that they offer "service unto God," for they think that it is a sin to support and educate widows. I will mention here one or two curious instances, out of the scores which have come to our knowledge. Once I sent our clerk, Mr. Gudre, to Bombay to buy some timber for our new building. The timber merchant had been induced by a mutual friend to give some discount on the large quantity of wood which Mr. Gudre purchased from him. The bargain was concluded and bills written out; nothing but loading the beams on the railway cars remained to be done. Now the question arose to whom should these beams be addressed. Mr. Gudre innocently gave my name and address to him. As soon as he heard this, the orthodox Hindu merchant lifted his hands in holy horror, and said he would not sell the wood to the Sharada Sadan unless he got ten per cent. more profit from us than he got from other people. It was out of question to agree to buy the wood on such extraordinary terms. Two or three Hindu men whom we got to look after the building work tried in many ways to put us to extra expense and deceive us, so they had to be dismissed one after the other. It is not only the ignorant and bigoted peo-

ple who oppose and hate our school, but there are many even among the educated and professed reformers who heartily dislike the idea of educating and enlightening the widows in the Sharada Sadan. These, our good countrymen, say that there is no need of a *widows'* school, and this one is unnecessarily and inconsiderately forced on them. They also say that the woman who started this school is a traitor, in that she revealed to other nations the weak points of India's men and their extreme dislike of women, their own sisters and daughters, mothers and wives. She has brought a great shame over this ancient nation in bringing money from other lands to help its widows. They do not want her to do anything for them; they are quite capable of helping themselves. The good and pious people are cursing her because she has, to a certain extent, polluted their sacred women with the outlandish and accursed money which she got to support the widows from outcast Christian *Mlechchhas*. Some great people look down upon her because she goes to teach women in their own houses where she has not been invited. Here is an instance which will illustrate this last statement. A little over two years ago, just before our school was brought here from Bombay, the writer was requested by some good people of Poona to speak upon the kindergarten system. She gladly complied with their request, and spoke for about two hours before a large audience assembled in the town hall. After a little while, when our school was brought to Poona, Miss Hamlin met several educationalists here, and suggested to them that it would be well if some instruction in the kindergarten system were given to some ladies in the town. Some enthusiastic people took up the idea, and determined to start a class. But no other ladies except the municipal school-mistresses were available for this purpose, and, as no one except the writer could give instruction to the Marathi-speaking women in that branch, she was, by the secretary of the Municipal School Board, requested to give lectures to the school-mistresses on kindergarten. It was her business to help women in any way she could; so she was only too glad to comply

with the request of the School Board. For six months she did her duty faithfully, by regularly going into the town at least twice, and often three times, a week, to give lectures to the school-mistresses. She had to devote for this work some ten hours each week out of her very busy and limited time. She had the material supplied by her American friends to use in giving instruction, and used her own carriage to go backward and forward from the place of her work. She was no burden to anybody, and did not expect to profit by giving instruction to the municipal school-mistresses. The School Board was not put to any expenses by her. Once, however, she blundered by requesting the School Board to supply their school-mistresses with carriages to bring them to the Sharada Sadan, where they could have lessons in systematic singing and action songs. It was not for her own benefit that she wished to get the school-mistresses here. The School Board, had they had sense enough to appreciate the advantage of giving instruction according to the kindergarten system, would have understood that it was for the benefit of their own schools that the above request was made. Instead, they worked themselves into the belief that they had no money to spend on carriage-hire. It would not have amounted to more than \$1.50 a month. So they sent messages to the effect that they could not send the school-mistresses to the Sharada Sadan, and that the writer, if she wished it, might give lectures to the mistresses in the town at one of their own schools. Moreover, it was also rumored that some of the members of the School Board did not wish to have her lecture to their school-mistresses, because people did not speak well of her and of her school.

About a year ago the Poona branch of the National Indian Association held its meeting at the Government House. Lady Harris, H. E. the Governor's wife, presided over that meeting. Her Excellency proposed that the writer be made a member of the working committee of the branch Association, and the Hindu gentlemen who were present there voted in favor of Lady Harris's proposal. I suppose some of them did

so only because they could not vote against what the Governor's wife said. As a member of the working committee, the writer's duty was to help forward women's education in private and public, to visit the girls' schools in the town, to make any useful suggestions, and to help and encourage the school-mistresses by giving lectures to them in the kindergarten system and in other useful branches. But she had to look after her own school and the building work, and so was unable to go into the town three times a week as before. So she said to the Honorable Secretary of the National Indian Association, Poonab Ranch, that she would be glad to instruct the school-mistresses if the Municipal School Board see their way to send the ladies to the Sharada Sadan once a week. Mrs. Kirkham, the Honorable Secretary, wrote to the School Board, suggesting that carriages should be supplied to the school-mistresses to attend lectures here. After a long time she received a very polite answer from the board, declining the writer's offer with thanks. The reason for this, they said, was the board's inability to supply the mistresses with carriages. But the local papers of last week quote a speech of a member of the School Board, made in a public meeting of teachers, in which he is reported to have said that he and some of his colleagues did not wish to have this kindergarten training given to the school-mistresses; that the person who lectured on that subject was not invited by them to do so; that she was forcing it upon them; and even then they might have condescended to benefit by her free and unasked-for strange offer, but since she and her school were not popular, and as the majority of people did not talk well of them, he thought it would not be well for the school-mistresses to have anything to do with her. Though the writer is sorry that she is thus prevented from helping many women whom she would have been glad to aid in any way, she is not sorry to hear the honored member of the School Board say that all people did not talk well of her and her school. For the blessed Saviour has said, "Woe unto you when all men shall speak well of you!" and "Blessed are ye when men shall

reproach you, and persecute you, and say all manner of evil against you falsely for my sake." Yes, and for the sake of love towards one's own sisters and for the sake of true love of one's country. "Rejoice and be exceeding glad!" Let our dear brethren curse and reproach, hate or speak ill of us. We wish to show to them that we love them the more because of their pitiful and degraded condition and their wrong ideas of other people's motives. Though the majority of our country people do not appreciate the work you have started and maintained so long, there are a few people who do like it, and you may rest assured that your Heavenly Father thinks well of you and will reward you. For the old Psalmist says, "Blessed is he that considereth the poor: the Lord will preserve him: and he shall be blessed upon the earth." When I look into the faces of some of the girls who have been rescued from a fate worse than death during the past four years, and read the above words, I say "Amen" from the bottom of my heart, and thank God that He has given us such good friends as you who are helping these poor widows. There are many among the so-called educated Hindus, and among English people, too, who think that the lot of the Hindu widow is not quite so bad as is represented by us. Had these dear people themselves shared the poor widow's lot they would think otherwise.

The other day I heard a very sad story of a young child-widow from two friends who knew all about her. She is the daughter of a Brahman who lives in a village about twenty-five miles from this place. About four months ago her father and mother, together with other members of the family, used to treat their daughter very cruelly, just because she was a widow. They thought of disfiguring her by shaving her head. The child could not bear the thought of being disfigured; she had suffered much already, but this coming trial was more than she could stand. So one day — just the day before she would have been shaven and shorn had she remained at her home — she started for a Mohammedan Nowab's house, who is the owner of that town. She took shelter in his house,

begged of him to protect her, which he promised to do if she would embrace his religion then and there. The poor girl, not knowing what else she would do, consented to his proposal, and became a Mohammedan by repeating the Kalama, or the creed of the Mussulman. The Hindu inhabitants of that town made much noise, and protested against the Nowab's conduct, but he said it was his duty to protect a girl who came of her own accord as she had come to him, and embraced his religion. They could do nothing after that. The Nowab said he was willing to send her back to them if they would eat the food which she would cook. But they refused to do that, and the parents would not take her back, for she had broken her caste. So she remains in the house of that Nowab, probably to become a concubine of his or of one of his friends. I tried to rescue her, and sent messages to her through some friends, but they could not get near her. I hear that she is in this town, staying with that Nowab.

Another sad story, similar to this, is that of a young child-widow who was in a like condition, and was disfigured against her wishes. She suffered much physical and mental pain, and was persecuted and nearly starved to death by her relations. She was at last forced to throw off the yoke of her people, only to be in a worse state, and to take the yoke of sin upon herself. She left her parents, went to Ahmednuggur, and, not being able to endure the pains caused by hunger, she began to lead a life of shame. How sad and shameful it is that we should be obliged to see and hear such things almost daily, and not be able to protect and help the poor, helpless victims of the heartless cruelty of Hindu religion and society. We can do nothing but pray for these poor souls! Nevertheless, it is no small satisfaction that your Sharada Sadan has been the means of rescuing and protecting no less than thirty girls who would either have committed suicide or been forced into sinful lives by their own relations had not this home sheltered them.

The history of four newly-admitted young widows is so pitiful that it would even melt a strong heart. One little child-

widow, whose story has been put into English verse by Mrs. Denning, is a very happy little girl to-day because she is in this school. But in the middle of last year the poor little girl, sold by her parents and married at five to a man fifty years of age, an orphan at six, a widow at seven, hard-worked, beaten, branded with red-hot iron, and with her head shaved — in fact, a slave in the house of distant relatives, having experienced all the horrors of the earthly hell called Hindu widowhood in the four years since she became a widow, she was ready to throw herself into a tank, or, worst of all, had even thought of selling herself to a life-long slavery of sin. Had her good friends, who took pity on her and rescued her, and brought her to our place, been but one day too late, we should never have seen her face. She would either have entered the world of the dead, or the blackest dens of sin. Three other widows, having almost the identical history, have found shelter in our home this year, and are happy, hopeful students. Another young girl, who became a widow when a child, has come to us for shelter and education. She has some near relatives, none of whom are able to protect her. She had to fly from her relatives, and disfigure herself by shaving her head against her will, to preserve her virtue. Her enemies were still after her, intending to destroy first her character and afterward her life. But God spared her: she has escaped the shame and misery, and is sheltered here, having the prospects of a happy, useful life.

Where would this and the other girls be to-day had not a Sharada Sadan existed to shelter and save them? Though the chief object and the chief glory of our school is to rescue, help, and make happy poor widows, it can also make itself useful to such widows who do not stand in need of material help. Some advanced and well-educated Hindu gentlemen are beginning to realize the value and benefit of this institution. Two Brahman gentlemen of very high standing have placed their widowed daughter and sister-in-law in this school, and are paying the girls' boarding expenses. The noble-minded relatives of these young widows wish them to be edu-



cated and well trained, so that they may be able to lead happy, useful lives. This is a good sign, and bespeaks of the good future of this school and of the widening of its spheres of work.

Our building work is not yet completed. New necessities under new circumstances spring up one after the other, and I have been advised by my good friends and my own common sense that it would be well to go into a little more trouble and expense now than to begin over again to build another bungalow. Two little rooms for new-comers and the cook-room and the dining-room have been built.

But the new little bungalow in front of the main building is still unfinished, and taken the shape of a school-house with an upper story. With all the precautions we took to meet the various wants of a boarding-school, we find that the old bungalow and the new dormitories are not enough for us all, and we shall find it very difficult to shelter even a few more girls. So it is thought best to turn the present school-house into another dormitory, and the two rooms adjoining it into a sick-room and a dressing-room for the girls. The new bungalow, when finished, will be the school-house, and it will have a little library room which will be used for a study for the girls. The ground floor will have a room for visitors. We shall have done everything within our power and means to improve, furnish, and organize the school and boarding departments of the Sharada Sadan when this little bungalow is finished. I send a plan of the new house, to give you an idea of its outer shape and internal arrangements. Here I must especially thank the Executive Committee and the Board of Trustees for so kindly and promptly responding to my call for help, and for strengthening my heart and hands with their words of love and encouragement, and with money to build the house. It would have been impossible for me to work here single-handed without your aid. Now and then my heart sank within me when I contemplated on the amount of work that must be done, and thought how poor my strength was. But you and the merciful God have helped me through it all, and what remains will be done with renewed courage and strength. It does my

heart good to read the loving, helpful words from the Executive Committee almost each week. I have a few precious friends here who are very good to me and encourage me in my undertakings. Our good friend, Mr. Bhat, continues to show kindness to us in many ways, and especially in auditing our accounts. His time is very precious, and his duties and occupations are many and pressing. But he does not forget to do what he can for the fatherless and the widow. Mr. and Mrs. Ranade and Dr. and Mrs. Bhandarkar are also very kind, and our good neighbors, Mr. and Mrs. Sorabji, are ever ready to help me with their advice and experience. Almost all the missionaries who are working in this town are in hearty sympathy with our work, and are ready to aid us with their timely words of encouragement and helpful little deeds of kindness.

My friends and co-workers, the teachers of this school, and our clerk, Mr. Gudre, are all as good and helpful to me as ever. All these and many other friends too numerous to mention have my hearty thanks for their kindness to me and my little school.

Here I have to record the sad loss which we have sustained in the recent death of our honored and valued friend, Rao Bahadur Deshmukh. We had the pleasure of looking into his loving face on the 26th of July. We little thought at that time that it was for the last time we were to see him in this world. He was like a patriarch among us, much loved and honored by all true friends of reform and well-wishers of India. He was especially the friend of oppressed Indian womanhood. We looked upon him as a father, friend, and benefactor. He was ever ready to help us with his advice and encourage us with his words full of love and hope. Everybody among the advanced and educated people of this country thinks that India has lost a precious gem from her crown. We deeply sympathize with his sons and daughters in their great loss, and feel that we have lost a true and noble friend.

My dear friends, Professor Max Muller and Mrs. Somerset of England, and the Sisters of Wantage, and many other Eng-

lish ladies have taken warmest interest in this school, and have aided us in various ways. Prof. Max Muller sent £10, and Mrs. Somerset collected £50 for our school. Some good Hindu gentlemen of Poona, Baroda, and several other places have sent contributions, which have amounted to nearly 500 rupees. Miss Peckover and Mrs. Ellis together have sent nearly 350 rupees. Our good friend, Mr. Dyer, editor of the *Bombay Guardian*, has interested several English ladies and gentlemen in our house, who have sent about 100 rupees for the school. All these good friends have my most grateful thanks for the help they have given us.

I must again thank you all most gratefully, on behalf of the Sharada Sadan, for all your generous kindness and hearty, unselfish love. God bless you, dear friends, and may this New Year be a very happy and blessed one to you all.

Respectfully yours,

RAMABAI.

SHARADA SADAN, POONA, Jan. 27, 1893.

The president then read letters which had been received from Dr. Lyman Abbott and Rev. George A. Gordon, vice-presidents of the association. Dr. Hale then said :—

I should be very sorry not to say a single word of what the East India paper called “this unique institution.” Certainly it is unique, and certainly its success, which has been culminating in these five years, is one of the marvels—I have a right to say, one of the miracles—of the end of the century; one of the miracles, because visibly it is a marvel wrought by the divine spirit, wrought by the ever-present and constant help of the good God who is in all history. It is marvellous that there should be such a woman at all; that, from such a condition of things in India, there should start up this extraordinary flower, as you would say, of a high civilization, this remarkable woman, who, from her very training, was compelled to look in the face this extraordinary, this disgusting, this difficult question, which everybody else refused to look at.

— a question which is so difficult, so extraordinary, that you meet people who say that it is not possible that there should be any such question, many people who tell you that you are all mistaken. This little woman appears in the midst of it, and she highly determines that such a reform shall be carried through.

Now we all of us determine on reforms ; we all wake up in the morning and say so-and-so shall be better next week than it was yesterday. But it does not happen to all of us to have forced upon our attention a reform which must be started full-fledged or not go forward at all. This thing could not be started by inches ; it was one of those ships which cannot be launched by building the bow ; it must be all built, or you can do nothing. You must have something strong enough to have a distinct impact against that stupid, dead combination which we call Hindu society. It was impossible for this little woman to go out into the street of Calcutta and begin ; it must be done on a very considerable scale if done at all. Then, I say, it is one of the marvels and miracles that such a woman as that, simply because she was possessed by an idea, without a sixpence with which to carry forward this idea, appears in this community. Just as in the Peruvian mythology, you are told that the person who established the institutions of Peru appeared on the side of a mountain, there appears this little woman, who is determined to do this thing. There is no person in this room who, if he had met her the day she began upon it, would not have said it was the most preposterous scheme that ever was proposed, and that she had better go into the practice of medicine or to work as a teacher, and that she had better give this up. I dare say a great many people did say so ; I rather think I said so myself. But she did not mind the suggestion any more than a duck minds a drop of water upon its back ; she simply said, " This thing is to be done." And she went here and there, and to this person and that, and brought together, simply as the " Ramabai Association," these Circles, brought together this very considerable sum of money, and made people promise that for ten

years they would pay so much money steadily down, towards the maintenance of this school on the other side of the world.

In the face of all the prejudices that people have about charity's beginning at home, and ending at home; in the face of ridicule about Mrs. Jellaby and Boorioboola Gha; in the face of the prejudice of the English Government; in the face, let me say, of every missionary board; in the face of the prejudices of the whole Hindu civilization, this little woman built up this fund; that alone is a miracle.

And then this little woman, who has had this remarkable success with audiences, who has had the wit to think out this combination of Circles which work together so well—she goes off to India. The chances, I venture to say from my experience of men and women, are, ninety-nine out of a hundred, that she would have wasted the whole of her money. There are very excellent people who can do something of what she has done, who have not the slightest executive capacity; and it ought to be said that most people who talk well, as she does, are singularly destitute of the power of working well. This is a very notable point. And the gift of teaching, the gift of education, is one of the rarest things known to the world. Mr. Lowell said truly, at the quarter-millennial anniversary, "Harvard has in two hundred and fifty years trained no great educator, for we imported Agassiz." This wonderful little woman, then, who has roused the whole country, and has raised this sum of money, and has organized all this thing, goes out there, and proves to be a first-rate educator, and a first-rate buyer of lumber, and a first-rate person to deal with contractors, and a first-rate person to get along with quarrelsome people, minding little about their quarrels, but going on in the even tenor of her way.

And miracle Number Three is a thing which has taken me absolutely by surprise. I think I know the American people tolerably well, for I have studied them now for sixty-odd years—some of them very odd years. And I should have said, "Now the pull will be to make people come up to their annual contributions, year in and year out." In the first

place, a great many people die; and people who have said they would give so much annually never leave it in their wills. Then I thought you would hear that this Circle had ceased to exist, and that the lady who founded that Circle had become a missionary to Alaska, and that the Circle had been forgotten. Instead of which, it has proved that the number of Circles is constantly enlarging, and that their subscriptions are constantly enlarging, too; that I call another miracle. I think it is a most extraordinary thing that the loyalty and steadiness of people has increased instead of diminishing, as this great work goes on.

And now I want to say, with perfect reverence, that it is one of the signs of God's presence in this enterprise. I think there is but one definite sign of God's presence given in the New Testament, and that is that where we will and do God's good pleasure God is present with us. Here has been the will, and here has been the act, and the two have worked together right along. I think that the living God means that this thing shall go through, and that therefore it moves right along, wholly irrespective of obstacles.

General Armstrong, perhaps the greatest educator now living in this country, has always said that the business of the Hampton School is to create a class among the blacks—a class of people, every man of whom, and every woman, shall be interested in the education of the blacks. This little woman is creating a class in India, every woman of whom shall be interested in the education of child-widows.

The nominating committee then presented the following list of officers, who were elected:—

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Vice-Presidents.

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REV. GEORGE A. GORDON.

MISS FRANCES E. WILLARD.

MRS. MARY HEMENWAY.

REV. LYMAN ABBOTT, D. D.

LEND A HAND.

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MRS. ELLIOTT RUSSELL, 407 Marlboro Street, Boston, Mass.

Corresponding Secretary.

MISS A. P. GRANGER, Canandaigua, N. Y.

Principal of Sharada Sadan.

PUNDITA RAMABAI DONGRE MEDHAVI.

THE MESSAGE OF THE CHEROKEE ROSE.*

A LEGEND OF THE WHITE MESSIAH.

BY MAY WHITNEY EMERSON.

ONCE upon a time a rose-vine grew and flourished beside an old house-wall; and just inside the wall a lovely woman languished in exile from her people, pining for a glimpse of anything familiar and well known, and drooping, heart-suffocated, in a strange land as a gold-fish droops when stranded in the sun.

Now we know that roses love all lovely women, and have a peculiar sympathy with and for them when they suffer in their hearts; for if the legend be true, it was one of the rose's sisters, *Pyrus Malus* by name, who in the Garden of Eden entered into the veins of the first woman, and, along with the knowledge of good and evil, planted desire in the human breast. And ever since that time the Rosaceæ have been trying to teach woman what *Pyrus Malus* meant, for some member of the family ever haunts her path, dangling untasted delights just beyond her reach, and filling her soul with ever-gnawing hunger and thirst for something higher and better than she has yet attained.

So it would seem that when the soul of this rose-vine came, in a little red hip, all the way from China (which it did, no

*It is a well-known fact in the Colorado mountain-fastnesses that a so-called "Prophet of the White Messiah" is living, and going from one tribe to another through all the nations, teaching the doctrines, essentially, of "the Sermon on the Mount," and that his teachings, not warlike, nor by any means fanatical, have set the Indians on their recent "ghost dances," danced in hope and not in hatred. The legend I have here written is the history, simply, of the birth of this Prophet of the White Messiah, who is the son of Chero-Keeto, the Cherokee Princess, and the white man whose life she saved.

man knows how), and lay content in the earth (no man knows how long), waiting for the time to speak, it must have had a sweet and heavenly purpose hidden safe in its heart. For in its own land this rose had been a princess among flowers, as the human exile had been among her women, and never before had its roots been set in any soil outside Tien-Chan, the Celestial Empire. There it had grown in glorious freedom, able to overtop the tallest trees, and fling its star-white blossoms forty feet higher into the morning-shine. Well might its motto be rendered: "*Per aspera, ad astra*," "above all things, to glory!" None the less here it grew, painfully and slowly, in an alien soil, as yet unnamed, uncared-for, and unnoticed by any mortal eye. A stout heart must have had the rose-vine, and an unquestioning faith in the message it had come to speak.

The woman also had come far to live her present life. She was an Indian girl, born literally under the stars in a virgin forest, and she had led a free and wandering, though nobly poetic, existence. Daughter of a reigning chief, she was full of pride and valor, fearless as a lion, and graceful as a fawn, without fierceness, without guile, and loving all things that live "with a pure heart, fervently." Fairest of her tribe, she seemed to them the embodiment of beauty, sagacity, agility, and bravery. To hunt, to fish, to row, to run; to decorate the warriors when they went out to battle, and reward them with gifts when they came back; to wander miles away with her dogs by the water-courses, and lie down to sleep with them among the wild night-creatures, without a thought of fear; to look on the almost boundless forest as we regard our houses — at home in every nook — its flowers her carpet, its dense undergrowth, flanked with gray boulders and mossy fallen tree-trunks, her dado, its luxuriant vine-wreaths her curtains; the rocks her walls, immense tree-bolls her colonnade, their foliage her ceiling decked with stars; to feel ever near to the Great Spirit, as a babe feels near to the sky which it believes it may touch with an out-stretched forefinger; to obey her instincts and fulfil her needs as naturally and joyously as the bright-

eyed creatures of the wilderness do theirs ; to be happy always as the birds and flowers are happy — such had been her life in the forest.

Then came the white man, for whose sake she had left her people and her beautiful wild past. When she saw him first, he was a prisoner captured by the red braves from a hostile camp, and doomed to die with the setting sun. The savages, her people, had stripped him of clothing and tied him with thongs to a tree, facing the west, where the low-slanting beams of the day-god bathed him from head to foot with their parting glory.

Never before had the Indian girl seen a white mortal, and she was marvellously wrought upon by his undreamed-of and defenceless beauty. His hair fell dishevelled in yellow curls over his forehead, which was white as the dogwood blossom, and clearly veined with blue. His wonderful eyes were colored as she had often seen the summer sky at dawn, when the morning star is about to rise. The pink and white curve of his beardless cheek was like the sweet arbutus in spring ; the vivid flush of his lips was redder than squaw-berries in the snow. When his breast heaved, gleaming in the sun, it was like a white wave rolling in midday splendor ; and his limbs, strong and sinewy as any red brave of her tribe, had a grace, and a silvery fineness like the young white birches by the river-bank. Though he spoke but once, his voice vibrated through her being like the revelation of a new and unimagined sense. Her eyes and ears seemed to drink in a sweet, piercing rapture, which brought to memory in an instant, and all commingled, every joyous moment of her life, every bird-song, or wind-sigh, or wave-cry, every flash of light, or glow of color, or melting curve of dancing flowers — all she had divined of beauty in her world, enfolded in one thrill !

As the verge of the golden-red sun kissed the purple rim of the distant hill, five red braves lifted their bows and fixed their arrows, while the white man turned his face upward with a look which seemed to call the girl's soul straight out of her body. With a low cry she sprang forward, dropping her robes, and flinging her lithe body like a dusky cloud

round the captive, one beautiful arm over his head, one around his neck, her head upon his heart, facing her kindred in mute but powerful appeal.

A surprised and angry murmur surged about them, and, while it swelled and roared, down slipped the sun behind the hills, and the captive's life was spared.

To save him, but to save him! that had been her only thought. She did not know that this wonderful white being was merely a unit of that vast army of encroachers who were steadily marching against her race, driving them far and ever farther back into the wilderness, where they at last must perish. Inch by inch, and ell by ell, they were gaining possession of the fairest land the sun shone on, while the simple-hearted children of the soil trusted and were betrayed.

As with the race, so with the woman. The life she had protected dominated and dwarfed her own. To follow him she had abandoned her people, creeping stealthily away through the dark with her white captive at her finger-tip, eager at any cost to regain his camp and his kindred. Then had ended her spotless days and starry nights of peace. All too soon came the wild-eyed wakening in a land of strange duties, cares, pains, penalties, restrictions, within whose narrow limits she fluttered and tore her soul as a caged eagle might its royal plumage.

But she was tender-souled and royally faithful, this Cherokee Princess. Not in her husband's presence did she weep or rage. Only in his absence, or when he slept, did she throw off the hated trappings of an alien world, and, with a blanket wrapped about her, steal out under the trees to toss her hungry, burning flesh in the dew-dripping grass, to watch the stars chase each other across the heavenly hunting-ground, and let her soul drink in the honey-sweet voices of the night. But she no longer had power to call the wood-birds round her with a song, or bring to her hand the shy creatures of the grove. The great river withheld its messages from her, and the forest spoke no more of the peace which passeth all understanding. She herself was changed. She had become

afraid: she no longer felt the Great Spirit to be near. She had abandoned his people, and he in turn had forsaken her. No more the sky seemed to hover over her innocent life: Kati-Yuga, the black mantle of inscrutable mystery, had fallen from the angry Manito to envelop and confound her spirit. She had learned to worship the white man's God, and that worship filled her with fear, doubt, almost despair. She had not yet learned to reason: she had only reached the age of suffering.

The history of the white man's conquest is everywhere the same. The land of the Cherokees was the loveliest land east of the great river: therefore the encroachers took possession of it, by force, by treaty, by subtlety, evermore crowding the sons of Manito backward toward the mountain and the desert. Evermore treaty-breakers and trust-slayers, they nevertheless bore on breast and banner and sword-hilt a symbol, unknown to the savage, which in all Christian lands is the symbol of charity, of "peace on earth, good will to man!" The cross of Christ, the Messiah of love, they planted everywhere in a conquered and stolen soil, baptized with the innocent blood of their dusky though not more savage brothers. And yet the Cherokee Princess was told the white man's God had said: "Thou shalt not kill! Thou shalt not lie! Thou shalt not steal! Thou shalt not covet thy neighbor's possessions!"

Unable to comprehend, though seeing, hearing, and suffering so much, Chero-Keeta pined and faded, and lost her willowy grace, and her brilliant eyes no longer shone like fireflies in the dark. The mystic fate of woman was upon her.

Then, when Kati-Yuga was blackest over her, the rose-vine knew it was her hour to speak. Sturdy shoots sprang upward, and lo! one morning there lay upon her window-sill five star-white blossoms, whose fragrance enveloped her like a veil, and spoke to her awakened being as never voice spake before.

It is no secret to us of the sunrise-land, that message of the rose, but to Chero-Keeta, daughter of a savage, unregen-

erate child of the Red Clay, it was a revelation as undreamed of as the white man's loveliness had been. He who hath ears may hear : —

Hid in the heart of the Rose, is Love!

Hid in the heart of Love — is Peace!

and wherever on earth dwell human creatures, in heat or cold, in wet or dry, on mountain height or deep in hidden valleys, wherever the sun's eye can search and see, there will be found some member of the Rosaceæ growing and teaching the self-same lesson : — Love! Love! Charity! At the heart of Charity — Peace!

So Chero-Keeta, already deserted, already hated by the being she had preserved from death, even to this untaught, simple savage the rose-heart revealed its irresistible message : “ Love your enemy, Chero-Keeta! Bless him who hath cursed you! Do good, and only good, to him who hath spitefully used you! Behold in my heart the Light of the World! Arise and carry me to your long-suffering and hopeless kindred!”

And the Cherokee Princess arose, placed the starry blossoms of the Celestial Empire on her breast, and passed from the land of the encroachers, following the westward-pointed footsteps of her tribe.

Sixteen times the bond-makers broke their oaths to the Cherokees; sixteen times their homes were removed farther away from the graves of their fathers. Then they were told that the Great Manito of the white man had decreed that they be once more “ removed ” to the lands beyond the Mississippi. Lured by lying promises, forced by ball and bayonet, they went heart-broken to hide their heads and die in the desert. Their chief was already dead of grief; their braves were weak as women with long fasting and tears. Their women were passing from their arms like water spilled in sand; their children lay in shallow graves, deserted. They were ready to die with despair, when Chero-Keeta returned to them, her five star-white roses fastened on her breast, and her white child bound upon her back.

“I return to you, my people,” she said. “The white man keeps no promises, not even to a woman! The great white Father has decreed that Indian wives are no wives, that Indian babes are outcasts, nameless, fatherless. So return I to you, my people. But I say to you, children of the forest, children of the desert and the mountain, the white man’s God goes with us to our far-off solitudes. Behold there in the sky His cross upon the mountain. It is His pledge to us, his red-skinned children! In the silence of the night, when my babe lay new-born on my breast, came a voice like the voice from a star, saying: ‘Arise, daughter of a king! Carry to thy people this message of the rose: A Prince of Peace cometh, who shall make the red and white man one in love and life. No more shalt thou avenge thy dead, or protect thy living. This will he do for thee! If any man come to take thy land, give him also thy horse, thy coat, thy bread, thy sacred amulets — yea, even thy heart’s blood give to thine enemy, if he require it. And if he smite thee, rend him not again, for,’ said the voice, ‘there cometh One who shall abase the proud, and punish the traitor, and set the king at the side of the beggar; and he who hath nothing, shall have all, and he who hath all shall have nought in the day when the white man’s God hath promised.’”

And the century-tossed, despairing people believed on the message of the white Messiah, and went peaceably westward, and westward, and evermore westward. And the Cherokee Rose passed on, and carried to every tribe and nation of the red man in America the joyous word. And the red braves heard the voice promising peace and an equal dominion on the earth, and they laid aside the arrow and the tomahawk, and washed from their faces the war-paint, and danced once more the joyous “ghost-dance” in faith and hope!

INTELLIGENCE.

MONTHLY MEETING.

THE regular monthly meeting of representatives of Lend a Hand Clubs met at noon, Monday, March 6th. Ten members were present.

The "Together" Club of Arlington, represented by Mrs. Hardy, brought forward a case of unusual interest. A lady, having met with a severe accident, was entirely helpless. She had no near friends who could care for her, and it was necessary to remove her from the hospital where she then was. The Clubs voted to be responsible for a month's board, and the "Together" Club was requested to take the supervision of this case.

Mrs. Whitman reported that during the last month she had addressed the King's Messengers of Templeton and found them much interested in their work. She spoke of the interest manifested by the older people in the church in this society, and said she urged them to form a Lend a Hand Club of adult men and women.

Dr. Hale spoke of his trip to the West, stopping a few days in New York on his return, where he visited the College Settlement in Rivington Street. He spoke of his visit to Hull House in Chicago with much enthusiasm. He was glad to find that the boys were more eager for books of biography than any others. Here he found a young man teaching Latin to the street boys who came to Hull House. He learned, to his surprise, that the Latin class is a favorite class, the boys hoping thereby to fit themselves for druggists' clerks.

Mrs. Whitman reported fifty cents received through Mrs.

Dickinson, secretary of the King's Daughters, for Little Abelino, and she had forwarded the same.

The ladies of the committee appointed to prepare a box to be sent to the Marguerite Library, Omaha Agency, Nebraska, were not present at the meeting. It was reported, however, that a box had been sent.

Mrs. Hardy read extracts from letters from Miss Beard, of Montgomery, Ala., with regard to a little girl who is a cripple. The case was an exceedingly sad one, and great interest was expressed in it. A small contribution was voted by the ladies to aid in sending a box.

(The general funds of the Lend a Hand Clubs are too small to permit the aid which the committee would often so gladly give. Any contributions which the Clubs desire to make to cases mentioned in our monthly report may be sent to the secretary at the LEND A HAND Office. — *Ed.*)

Dr. Hale spoke of the Invalid Aid Society, which has recently been established to do the work in which the Lend a Hand Clubs were much interested three years ago, but they were not in a position to organize the society.

The report of the Noon-Day Rest showed that the receipts were still covering the expenses, and that the rooms were the favorite resort for working-girls. The membership list is large, and if the rooms would accommodate all who wish to come it would be much larger. The average attendance for the past month has been a little over two hundred. The committee felt that good work is being done and expressed their satisfaction. Pictures to adorn the walls had been donated during the month.

CLUB REPORTS.

NEEDHAM, MASS.

IN response to your request for a yearly report from every Club, we send ours for the past year, 1892, which was the sixth year of the Legion; and we are glad to report that it

has done more work, and raised more money for charitable and missionary purposes, than ever before.

The usual five dollars has been sent to the Unitarian Temperance Society, and we have received and distributed their leaflets.

One dollar was sent to a colored woman preacher in Rome, N. Y., in response to an appeal for one-dollar donations to aid her struggling church.

Fifteen dollars was sent to the persecuted Icelandic Church at Winnipeg, and Christmas baskets to three different families.

In July a very enjoyable and successful lawn party was held for the benefit of the Fresh Air Fund and Country Week, as a result of which a picnic was given to thirty women and children from the North End, Boston, and thirteen others from the same vicinity were boarded in the country for ten days in August. The picnic was only one day's "outing," yet it gave them the pleasure of a steam-car ride to Needham, a barge-ride from the station there to a grove three miles distant, a bountiful lunch, a boat-ride on Charles River, games and swings in the open air, a fish-chowder dinner, then the return carriage and car rides, with sundry packages to carry home.

Additional work has been done by the different Tens as follows: the Lend a Hand has continued to board and clothe the little girl taken from the Marcella Street Home over three years ago, and has collected and distributed one hundred and forty garments in the most judicious manner.

The King's Daughters Ten has purchased a nice black-board for the use of the Sunday School, has sent ten dollars to the James Freeman Clarke professorship at Meadville, given birth-day remembrances to aged people, and decorated the church at Christmas.

The Little Helpers had their annual table of fancy articles at the church fair, and from the proceeds sent five dollars to the Montana Indian School, giving the rest to the church and Massachusetts Hospital.

The Boys' Band contributed four dollars for missionary

work, and sent a barrel of books and magazines to a reading-room in Pine Mountain, Tennessee.

The money thus spent by the whole Legion in Lend a Hand work amounted to \$283.44.

The subjects of the monthly evening meetings in the chapel were as follows: "The Salvation Army"; "Ten Noblest Deeds of History"; "Church Loyalty"; "Heroes and Heroines"; "Am I my Brother's Keeper?"; "The White Cross Movement"; and "The Red Cross"; also "Our Mottoes."

A sociable was held in February, attended by juvenile as well as adult members.

The sixth anniversary in October was an interesting meeting, consisting of recitations, songs, readings, and violin and piano solos. There were also remarks by the officers, letters from past presidents, now living at a distance, and an address from Rev. S. W. Bush, pastor of the First Church when the Legion was formed.

Two delegates attended the annual meeting of the Ten Times One Clubs in Park Street Church, Boston, last May.

We were pleased to receive our annual Christmas story from Dr. Hale.

We mean to send our dues to the Central Office as soon as we can, and to continue trying to "look up, forward, and out," and lending a hand to every good cause "In His Name."

MILTON, MASS.

THE Lend a Hand Clubs have been in existence since May 23, 1891.

These are five in number: the Senior Club, the Quindecim, the Busy B's, the Clover Leaf, and the Junior Ten. These Clubs represent the different parts of the town,—Milton Hill, Brush Hill, and Blue Hill, Scott's Woods, and the Centre.

The Senior Club has been active in visiting the Convalescent Home during the summer months; has provided sand for

the children to play in; and has brought children from the city, from time to time, for a picnic in the woods. Two dozen handkerchiefs have been given to the Convalescent Home, books for the Dorchester Industrial School have been covered, and help has been given the Working-girls' Club in the village. At one of the last meetings it was voted "that no distinct work should be undertaken by the Club at present, but that they should have a general supervision of the other divisions." As a result of this vote, leaders from the Senior Club have taken charge of the other Clubs.

The two most important pieces of work that the combined Clubs have done are the care for a year of Nellie Locke, and the fair for the Kindergarten for the Blind. Nellie Locke was a child from the Children's Mission, whose mother temporarily was unable to support her. A boarding-place was found for her at Mattapan, where she remained some months. Her mother paid a small part of her board, and the Clubs assumed the remainder. Clothing was provided for her, and toys at Christmas. She is now taken care of by her mother, and no longer needs their assistance.

The idea of the fair for the Kindergarten for the Blind originated with one of the members of the Junior Ten. Many members of the other Clubs entered heartily into the plan, and as a result a most successful sale was held last summer at the house of Mrs. G. T. Tilden, by which \$300 was raised for this most beautiful charity.

A dramatization of "The Birds' Christmas Carol" has been given by the Busy B's, which put \$27 into their treasury; and this same Club gave a picnic last summer to twenty-eight children from the Children's Aid Society.

The Junior Ten have subscribed for two copies of the *St. Nicholas* magazine this year, one for an Indian Industrial School in Indian Territory, and one for a Girls' Mission School at Santa Fe, New Mexico.

The Clover Leaf Club, owing to the few families within its limits, is the smallest of the Clubs, but yet is very active. "During the autumn the time was given to work for a

Christmas tree for the children of the South District. At regular weekly meetings scrap-books were made, and dolls dressed. Other work during the year was the purchasing of material and making of a dress for a poor woman in the neighborhood, and the making of two aprons for Nellie Locke. The members are now at their meetings making useful articles, hoping to sell them at some future time, and they would be glad to receive any orders for such articles."

The Quindecim has been principally responsible for the care of Nellie Locke. The members have gone to see her frequently, and have generally provided the clothing for her. In addition to this and working for the fair for the Kindergarten for the Blind, material for a dress has been sent to a child in Mississippi. School-books for the South have been covered, and scrap-books for the Children's Hospital in the South have also been made. At present the Quindecim has no special work on hand, but would be glad to know of any way in which it can be useful.

COLUMBIAN EXPOSITION.

THE Twentieth National Conference of Charities and Correction will be held in Chicago, June 8 to 11 inclusive.

The proceedings will vary from the usual plan. The Conference being of an anniversary and historical character, its proceedings will be devoted to a survey of the progress made and the reforms accomplished in the field of charities and correction during the past twenty years. The president's annual address will be a review of the work of the National Conference and the relations to the important changes which have taken place in the methods of dealing with the dependent, delinquent, and defective classes. The committees' reports will present comparisons of present conditions with those of twenty years ago. The reports from states and territories will compare present systems of charities and correction with those of twenty years ago. There will be no

section work, and no discussion of papers in the meetings of the National Conference.

The International Congress of Charities, Correction, and Philanthropy, which will follow immediately the National Conference, has provided in its programme for section work and discussions, and all such work has been transferred to it.

The meetings of the Conference will be held in the Permanent Memorial Art Palace erected on the Lake Front Park, through the co-operation of the Art Institute of Chicago, the city of Chicago, and the Directory of the World's Columbian Exposition.

REV. FRANCIS O. MORRIS.

WE learn from England of the death of one of our correspondents, who has been one of the most loyal friends whom the birds of England have had now for half a century. Some of our clubs, which have been specially interested in the humane treatment of birds, have been in close correspondence with Mr. Morris, and have profited by his kind suggestions.

For Americans Dr. Morris had a certain special interest because he was the grandson of Mary Phillipse, the charming young woman with whom, it is said, Washington fell in love in 1756, when he was on his hurried journey through New York to see Shirley in Boston. Washington was called to duty on the frontier, and Major Morris pressed his suit upon Mary Phillipse so successfully that she married him, and perhaps forgot for the moment her Virginia admirer. When Major Morris returned to England his wife went with him, and the Rev. Mr. Morris, whose death we now record, was the son of one of the sons of that marriage. Mr. Morris wrote me, not long ago, some letters regarding portraits of these ancestors of his, one of whom was an American, and the other of whom had served in America, which were at that time still in his possession.

Francis O. Morris was the son of Rear-Admiral Henry Gage Morris. It is interesting to observe the name Gage,

because Major Morris and Thomas Gage, the last royal governor of Massachusetts, served together as aides on Braddock's staff. One is tempted to think that the name Gage came into the family in memory of that early soldiership. Francis O. Morris, who has now died, was born March 25, 1810, and graduated at Oxford, where he had studied in Worcester College, in 1833. As early as 1851 he began the publication of a "History of British Birds." He afterwards published a "Bible Natural History," "A Book of Natural History," "A Natural History of the Nests and Eggs of British Birds," "Natural History of British Butterflies," "Anecdotes in Natural History," "Natural History of British Moths," "Records of Animal Sagacity and Character," and other books bearing on his favorite studies in the open air.

When Darwinism came in, he did not give immediate faith to the new doctrines. He published "The Difficulties of Darwinism" in 1870, and "All the Articles of the Darwin Faith" in 1877.

His letters were well-known to the readers of the *Times*, and he collected a series of them, relating to birds, in 1879. Indeed, there was hardly any matter bearing upon philanthropic duty on which Dr. Morris had not very pronounced views, which he did not hesitate to express. In the great war, which may be said to divide open-air people, between the friends of the sparrows and their enemies, Dr. Morris took distinct ground in their favor. One of his papers on that subject is one of the first papers we had ever the pleasure of publishing in LEND A HAND.

Our friends of *Our Dumb Animals* will do well if they will publish for us some extracts from his book on dogs and anecdotes of their intelligence, and, one might almost say, their humanity.

GOTHENBURG SYSTEM.

WE have published, at some length, in our General Department, the opinion of two gentlemen, students of social problems, upon the Gothenburg System. An act to establish it is now before the Massachusetts Legislature as follows : —

Commonwealth of Massachusetts.

IN THE YEAR ONE THOUSAND EIGHT HUNDRED AND
NINETY-THREE.

AN ACT

TO ESTABLISH THE GOTHENBURG SYSTEM OF SELLING INTOXICATING LIQUORS.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows :—

SECTION 1. In any city or town a petition signed by qualified voters of such city or town, not less in number than one for every one hundred persons who voted at the next preceding annual election in such city or town, but in no case less than fifty, may be presented to the board of aldermen of the city, or to the selectmen of the town, asking them to insert in the warrant for the annual municipal election or town meeting an article providing for a vote upon the question : “ If licenses for the sale of intoxicating liquors are granted in this city (or town), shall they be granted under the Gothenburg system? Yes. No.” If said petition is duly filed with the bond, as hereinafter provided, the aldermen or selectmen, as the case may be, shall insert said article in said warrant. The vote shall be taken thereon and the result

reported in the manner provided by law for the vote on the question, "Shall licenses be granted for the sale of intoxicating liquors in this city (or town)?"

SECT. 2. Said petition before being filed shall be submitted to the registrars of voters of the city or town in which the citizens purport to be qualified voters, and each registrar to whom the same is submitted shall forthwith certify thereon what number of the signatures thereto are names of qualified voters in the city or town for which he is registrar. And said petition, together with the bond duly approved as hereinafter provided, shall be filed with the aldermen or selectmen, as the case may be, at least ten days before the time fixed for the issue of the warrant for the city or town election.

SECT. 3. The question relating to the Gothenburg system shall not be put into the warrant or on the ballot, as provided in Section 1 of this Act, unless there is filed, together with said petition, a bond to said city or town, approved by the probate judge for the county within which such city or town is situated, and executed by not less than five citizens in such city or town, in the penal sum of \$1,000 in towns, and of \$5,000 in cities, conditioned upon the formation, before the first day of May following said election, of a corporation to receive the licenses to be issued under the provisions of this Act, and upon the carrying on business under the licenses which may be granted such corporation for at least one year from said first day of May, if such city or town shall vote to grant licenses under the Gothenburg system.

SECT. 4. In any city or town voting to grant licenses to sell intoxicating liquors under the Gothenburg system, no licenses of the first and second classes, as hereinafter defined, shall be granted except to a corporation organized to take the same, which shall apply all the profits of the business above five per centum on its capital, except as hereinafter provided, to the aid of objects of general public benefit and utility, to be decided upon as hereinafter provided.

There shall be but one such corporation doing business within such city or town; and, if more than one is formed

and applies for licenses, that one shall receive them which shall be decided by a justice of the superior court, sitting for the county in which such city or town is situated, to be the one which, in his opinion, will best conduct its business to secure sobriety and good order. Such decision shall be rendered upon petition filed in said court after a public hearing, whereof such notice shall be given as the court may order.

SECT. 5. The by-laws and regulations governing the business of the corporation shall be conspicuously posted in every place where the business of the corporation is carried on. No shareholder shall receive more than an annual dividend of five per cent. on the par value of his stock, payable semi-annually; and, after all the expenses of the business and the dividend have been paid, there shall first be established a reserve fund equal to the par value of the capital stock, and after the payment of said dividend and the establishment of said reserve fund the balance of the net profits, if any, shall be paid at a fixed time in each year to one or more such objects of general public benefit and utility as the shareholders shall determine at a meeting of the shareholders open to the public, at which the claims of the various objects shall be heard and determined.

SECT. 6. The commissioners of savings banks shall have access to the books and papers of every such corporation, and it shall be their duty to inspect, examine, and inquire into its affairs, and take proceedings in regard to them at such times as they may deem necessary, in the same manner and to the same extent as is provided in the case of savings banks; and said corporation shall in this respect be subject to all the laws which are now or may hereafter be in force relating to savings banks, and said commissioners may cause any such examination to be made by an expert under their direction at the expense of the corporation.

Every such corporation shall annually, within ten days after the last business day of its fiscal year, make a return to said commissioners, which return shall specify such details of its business as said commissioners may direct, including the

names and number of its employees and the salaries paid to each. Blank forms for such returns shall be furnished by said commissioners. Said annual returns shall be published in a newspaper of the city or town where such corporation is located, at the expense of such corporation, at such times and in such manner as said commissioners may direct.

Said commissioners shall annually make report to the General Court of such facts and statements respecting such corporation, and in such form as they deem that the public interest requires.

SECT. 7. Every license granted to a corporation under the provisions of this Act shall be subject to all the conditions now imposed upon licenses granted to private licensees, and which are not inconsistent with the provisions of this Act: *provided, however*, that the existing condition prohibiting sales to minors shall be changed to a condition prohibiting all sales to minors under eighteen years of age, and providing that no such minors shall be allowed on the premises; and *provided, further*, that the existing condition requiring certain licensees to hold licenses as innholders or common victuallers shall not be inserted in licenses granted to such corporation.

And licenses granted to such corporations shall be further subject to the condition that no sale whatever shall be made on credit.

SECT. 8. Licenses to be granted in a city voting to grant licenses under the Gothenburg system shall be of the following classes:—

First Class.—To sell liquors of any kind to be drunk on the premises.

Second Class.—To sell liquors of any kind, in quantities of less than ten gallons, not to be drunk on the premises.

Third Class.—To sell distilled liquors of any kind, but only in quantities of ten gallons or more, not to be drunk on the premises, to be called "Distillers' Licenses."

Fourth Class.—To sell malt liquors of any kind, but only in quantities of ten gallons or more, to be called "Brewers' Licenses."

Fifth Class. — To sell wines in bottles or casks, not to be drunk on the premises, to be called "Wine Merchants' Licenses."

Sixth Class. — Licenses to clubs, as now provided by law.

Seventh Class. — Licenses to druggists and to apothecaries, as now provided by law.

SECT. 9. The number of licensed places in which said corporation may exercise the licenses granted under the provisions of this Act shall be fixed by the directors, subject to the approval of the licensing authority for the time being, but shall not exceed one place for each two thousand of the population of the city or town in which the licenses are to be granted, as ascertained by the last preceding national or state census; and all licenses granted contrary to or in excess of the provisions of this Act shall be void.

SECT. 10. The foregoing section shall not prevent the licensing of one place in any town voting to license under the Gothenburg system where the population is less than two thousand.

SECT. 11. The fees for licenses granted under the provisions of this Act shall be as follows:—

For a license of the First Class,	\$1,000.00
" " " " " Second Class,	500.00
" " " " " Third Class,	300.00
" " " " " Fourth Class,	250.00
" " " " " Fifth Class,	200.00
" " " " " Sixth Class not less than . . .	50.00
nor more than	500.00
" " " " " Seventh Class,	1.00

SECT. 12. The corporation shall be subject to all existing pecuniary penalties for the violation of the condition of its licenses or the laws relating to the sale of intoxicating liquor, and shall appoint a manager for each licensed place where its business is to be carried on, who shall be personally liable to all penalties for said violations occurring in the licensed place of business under his management.

SECT. 13. For the purposes of carrying on the business

of selling intoxicating liquors under the provisions of this Act five or more persons may form a corporation under the provisions of the general laws relating to the formation of business corporations, and on the formation of such corporation shall be subject to the provisions of said laws, and may exercise all the powers of a business corporation formed thereunder, together with the power to sell intoxicating liquors.

SECT. 14. This Act shall take effect upon its passage.

SOCIETY OF INTELLIGENT CONSERVATISM.

BY SAMUEL G. PRINCE.

ON November 2, 1887, the Chicago Typographical Union ordered a strike to enforce a demand for a nine-hour day with ten hours' pay, or an increase of wages amounting to ten per cent., and a loss in output by the employers of ten per cent., making a direct loss to the employers of twenty per cent.

Knowing that to submit to such a demand would but open the doors to further extortion on the part of the Typographical Union and ruinous to themselves, the employers generally organized themselves into a society for mutual protection, and resisted the demand. Aid from non-union printers was invoked from other cities, fair compensation for labor guaranteed, and in about four weeks all the offices were fully equipped with men — some of them former members of the union, who were averse to lending themselves to the unwarranted demands of the union.

Soon after the close of the efforts made by the Chicago Typothetæ to recruit the working forces of their establishments with men who had had no previous connection with any typographical union, or who were desirous of breaking loose from the ties of such associations, one of the members of Chicago Typothetæ thought out and laid before his associates a plan which would possibly go far toward a solution of the problem how to gain and retain the good-will of the working printer, and, by

a method of co-operation, secure his confidence on questions of wages and hours of labor, or on any matter intimately affecting the interests of either party.

Mr. Andrew McNally (Rand, McNally & Co.) suggested the principle that men of all classes and conditions seek membership in some society or body, from which association and co-operation a resulting benefit may accrue in practical form to each individual. So far has this principle taken hold of the minds of men that for one to remain outside of any society is almost sure to bring him under a certain judgment of censure, if no worse. Mr. McNally's idea was to extend the operation of this principle and create an organization whose doors should be open to those who, by the logic of the events of the few months preceding, had become, in a sense, homeless; or, rather, felt the need of association with their fellow-workers, through which association and interchange of personal acquaintance they would find a means to strengthen their purpose to remain unhampered by former pernicious ties and influences. This idea was entered into cordially by other members of the Typothetæ, and an invitation extended to their employees to consider the matter, the former having formulated a draft of a constitution, which admitted both employers and employees to membership, for their consideration and acceptance. The preamble of the constitution will best explain the objects. I quote:—

“Believing that trade disputes come largely from the infrequency of social intercourse between employer and employed, and that a free interchange of opinion between them will be beneficial to both, we hereby organize an association in which employer and employed shall be members in common, enjoying equal rights and privileges (except in the pecuniary benefits), and the fullest opportunity for the consideration and discussion of all questions of interest.

“Its object shall be the promotion of the interests of its members, by cultivating closer relations between employers and employed; the encouragement of skill and efficiency; the fair acknowledgment of the just claims of working

printers; the recognition of the rights of employers; and united efforts to upbuild the printing industry of Chicago."

In the first week in May, 1888, a preliminary meeting was held composed both of employers and employees. The draft of the constitution was debated and finally adopted. Under its provisions officers were elected and qualified. On the 26th of the same month this association was duly incorporated under the laws of the state of Illinois, with the title of "The Typothetæ Mutual Benefit Association of Chicago."

The conditions of membership are temperance, gentlemanly conduct on *all* occasions, and superior skill in the "art preservative."

Thus launched as an experiment, the first of its kind in the United States, an organization composed of employers and employees, it has kept on in its harmonious way until now, nearly five years from its inception, it has proved a success. Hedged in by no secret methods, employers and employees meeting together on an equal basis, all difficulties, imaginary or otherwise, are amicably adjusted. Its working members have the confidence and respect of their employers.

The association has a fine library of nearly four hundred volumes, composed of technical and historical works, as well as lighter reading by the best authors. It has fine rooms for assembling in, or in which to pass away an idle hour, where, also, during the dinner hour, they may meet and interchange views on the current events of the day. Entertainments and lectures have been given, in which both classes of its membership have participated.

There is one phase of the organization which has been productive of good: the giving of benefits to its sick members where such sickness has not been brought on by indiscretions of an immoral character—drunkenness, etc. It has tended to elevate the membership second to none in the country, and if no other good was accomplished but that, its foundation has proven a good one.

At the fourth anniversary of its birth a dinner was given at the Grand Pacific Hotel, at which very nearly a hundred sat

down. Letters of regret were received from a number of distinguished invited guests, and I cannot refrain from copying the following letter of regret from the Rt. Rev. W. E. McLaren, Bishop of Chicago:—

EPISCOPAL RESIDENCE, 64 Astor Street,
CHICAGO, May 18, 1892. }

My Dear Sir:—The date you mention is very inopportune for me. Saturday night I need for myself, and the 29th will be a very taxing day. I sincerely regret it, as I am sure it would be to me a great pleasure to meet the Typothetæ, and address them. Any organization or measure that will bring capital and labor into kind relations, on the basis of equality and broad-minded unselfishness, is doing Christ's own work.

Nothing, save a sense of positive duty to my official functions, very taxing at this season, prevents my compliance with your kind invitation. With kind regards,

Yours truly,

W. E. McLAREN,

Bishop of Chicago.

The subject is an interesting one to the writer, and I may be pardoned if I enlarge upon it a little further, by quoting from a speech delivered at the fourth anniversary of the organization. Mr. George W. Spencer, formerly of Boston, but now holding a responsible position in one of the most prominent printing firms in this city, said:—

“The Typothetæ Mutual Benefit Association is nothing more nor less than a trades-union, though as such it has some novel features. It seeks, by intelligent and harmonious co-operation, to upbuild the industry upon which its members depend for a livelihood, and in this respect it differs from most of the other similar bodies. It submits all matters of difference between the two branches of its members to a regular tribunal of its own selection; any decision reached is bound to be respected, because it cannot fail to be a fair one. It does not attempt to gain anything by force, either in membership or in opinion, but appeals to the judgment and fairness of those whom it desires to influence. It has absorbed

the goodness of the old English guilds, in which the employers and employees united their efforts in caring for the needy and infirm craftsmen. It seeks to harmonize the diversities of opinion and to tranquilize all printerdom. Whatever odium may attach to non-unionism, the scurrilous epithets of mind-bound and illiberal, do not apply here. The Typothetæ Mutual Benefit Association is a union of printers, who are working to build up the industry that promises to reward each member according to his deserts. Within this body labor and capital unite in recognizing and according to each its rights. No one is required to throttle his conscience here. No one is expected to forget his manhood and independence. This may be a new departure in the world of industry, but the work of this association appeals to the approbation of those who have impartially watched its course."

HOSPITAL NEWSPAPER SOCIETY.

THE annual report of the Hospital Newspaper Society, having for its object the collection and distribution of reading-matter among the hospitals, prisons, and insane asylums, is now ready. Since the last report of this society they have removed to 24 Lawrence Street, Boston. Much good has resulted from the labors of this society, and many have been benefited thereby. Bound volumes of magazines, books, papers, pictures, and cards have been received, and distributed where most needed.

Ladies of the committee meet twice or three times a week for the purpose of packing, and during the last year have sent away seventy-nine large barrels of reading-matter.

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